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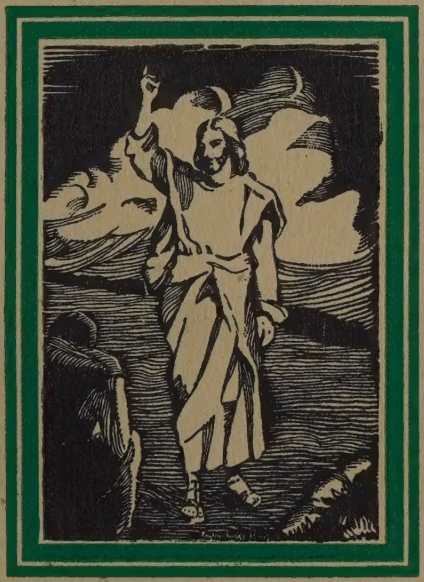
# UNITY



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In this issue

The Heart's Desire
by Wright Field

With Thee Is the Fountain of Life
by Clara Palmer

A magazine devoted to Christian healing

## HEALING THOUGHT

*At 9 p. m. each day, close your eyes and repeat for fifteen minutes silently, and try to realize spiritually, this Healing Thought:*

I daily praise and thank the Spirit of life and health for constantly restoring me to perfection of body

## PROSPERITY THOUGHT

*At 12 noon each day, repeat, for fifteen minutes, audibly and then silently this Prosperity Thought:*

Let all my thought people praise thee, O God; then shall the earth yield her increase and prosperity become manifest

*These statements are to be used from*

August 20 to September 19

*For further explanation of these thoughts turn to page 68*

# UNITY

## *Devoted to Christian Healing*

CHARLES FILLMORE, *Editor*
GEORGE E. CARPENTER, *Associate Editor*

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# *Following Jesus* in The Regeneration

*By CHARLES FILLMORE*

IN THE TRADITIONS of nearly all peoples, there may be found references to a time when man was in a state of consciousness very much superior to that which he now manifests. In the Hebrew Scriptures that superior plane is symbolically described as the Edenic state, and the departure from that place in the divine economy is called the "fall of man." Of late years we have been taught in the new metaphysics that there never was a "fall of man"; that man never fell; that he was created a spiritual being, and that he is just as spiritual today as he ever was, or ever will be. Of spiritual man as an idea in Divine Mind, this is true; but that there is not a harmonious manifestation of that idea clearly indicates that there has, somewhere, been a lapse in the evolution or development of man's spiritual nature.

When by study of himself as "mind" and his place as an idea in Being man rises above the sense consciousness, he becomes aware of a mental atmosphere where he sees the relation of ideas in divine order. This perception can be attained by any one who will detach his thinking ego from the world of phenomena and let this ego function mentally in the universe of causes. Such detachment has been attained by thousands in every age, and their testimony is worthy of careful consideration.

When man touches in mind this plane of causes, he sees that the discords of humanity, in body and affairs, are the direct result of disorder in relation to

creation. He sees that there has been, through man's power of free thought, a most vital and far-reaching departure from the divine idea of his being.

Man cannot thwart the divine plan, but by virtue of the formative power of his own thought he can turn his part of the work out of its true course and impede the consummation of it. This has been done, and we exist today in a state of lapse as far as our relation to God and the orderly movement of His idea in creation are concerned. So we have to admit that the "fall of man" is in a measure true. When we understand this "fall," we shall perceive more fully why certain conditions that prevail are so incongruous in a world where a good God is supposed to rule.

Material science says that evolution is the order of nature and that all the silent records of earth, as left by departed races, testify to a steady rise by man from lower to higher conditions.

A large number of metaphysical writers and teachers have fallen into this line of thought and have assumed that the records of man's evolution, as found in archæological and geological research, bear testimony to his mind evolution, and that the experiences through which he has passed are in the divine order of creation.

WE ACCEPT THIS TESTIMONY, but we say that it is but the evolution of man out of a lapse from divine order in creation, and that it is no part of the original divine plan, any more than a fall into a muddy swamp and the slow and laborious escape would be a necessary part of a journey to a beautiful city. Man is the son of a God whose methods of bringing forth His ideas are harmonious. Man is His idea—a self-conscious entity, having in embryo all the faculties and powers of that from which he sprang. Following the orderly path of its unfoldment this man idea should be in conscious mental communication with its source and should know what to do and what not to do in

bringing forth creation. "And Jehovah God commanded the man, saying, Of every tree of the garden thou mayest freely eat: but of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die."

We see that the "fall of man" antedated the formation of this planet as we behold it geologically. Jesus recognized this when He said, "And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was."

We are by birth a spiritual race, and we should never have known matter or material conditions if we had followed our higher consciousness.

It is the recognition of this higher consciousness and of our place in Being that we are now seeking. We are emerging from the darkness of our Egyptian bondage; we see the Promised Land, and we want to know the shortest way to reach it. That way is the Jesus Christ way. The demonstration of Jesus Christ relates Him to us in a peculiarly metaphysical sense, because it is only by a study of mind and of states of consciousness formed by thought that it can be understood.

WE HAVE BEEN TAUGHT by the church that Jesus died for us—as an atonement for our sins. By human sense this belief has been materialized into a flesh-and-blood process, in which the death of the body on the cross played the important part. Herein has the sense consciousness led the church astray. That spiritual things must be spiritually discerned seems to have escaped the notice of the church in forming its scheme of atonement. At the root of the church's teaching is Truth; Jesus of Nazareth played an important part in opening the way for every one of us into the Father's kingdom. However, that way was not through His death on the cross, but through His overcoming death. "I am the resurrection, and the life."

To comprehend the atonement requires a deeper insight into creative processes than the average man and the average woman have attained; not because they lack the ability to understand, but because they have submerged their thinking power in a grosser thought stratum. So only those who study Being from the standpoint of pure mind can ever understand the atonement and the part that Jesus played in opening the way for humanity into the glory that was theirs before the world was formed.

We who have studied these creative processes through thought action know how states of consciousness are formed and how persistent a certain mental state is after it has once crystallized. The man ego seems to lose its identity in its own formations, and forgets for the time all its past experiences and powers. We see this in certain social states among people. No matter how miserable and degraded the state, human beings get so accustomed to it that they do not aspire to anything higher. Reformers of the criminal classes in our large cities tell us that their most difficult problem is to awaken in these people a desire for better things. They are attached to their habits of thought and living, and they do not want to be reformed. The same is true in the history of efforts at civilizing the savage races. Just when they are about to reach the place where they will see the desirability of a better way of living, they suddenly fall back into the old life and are satisfied. The tendency of thought is to crystallize about the form that it has made, in spite of the struggles of the man for better things.

WE CAN READILY SEE how a whole race might be caught in the meshes of its own thought substance and, through drowsy ignorance, remain there continuously unless a break should be made in the structure and the light of a higher way let in. This is exactly what has happened to our race. We became lost in our own thought emanations, and Jesus

Christ broke through the crystallized thought strata and opened the way for all those who will follow Him.

By so doing He made a connection between our state of consciousness and the more interior one of the Father. He united them; made them a unit—a "one." Hence the at-one-ment or atonement through Him. He stands ready to redeem all who will accept His way. That which died on the cross was the consciousness of all mortal beliefs that hold us in bondage, such as sin, evil, sickness, fleshly lusts, and death—which He overcame. "I have overcome the world." The "overcoming" by Jesus made a great rent in the sense consciousness, and opened a way by which all who desire to do so may demonstrate easily and quickly.

But in order to receive the benefit of Jesus' work it is necessary for every one to go to the place where He made the rent in the race beliefs. If you were held in the meshes of a great spider web, and some one made a hole through which you could pass, you would go where the hole was and would make your escape that way. The same rule holds good in this aperture that Jesus made in the limitations of sense that hold the race in bondage: We have to go where He is, mentally and spiritually. "I go to prepare a place for you." So we see that the church is not so far wrong in its call to "follow Jesus." The error lies in the belief that He was the one and only begotten Son of God; that He overcame for us, and that by simply believing on Him we are saved without any specific overcoming on our part.

In believing Him to be the one and only begotten Son of God, we have confounded His higher or Christ consciousness, which is the only Son begotten of God, with His lower or Jesus consciousness. He recognized His identity in God as the Christ, the Son of God; He also recognized His consciousness of self, the son of man. So each of us is a son of God. We shall come into conscious recognition of the Christ or Son-of-God Mind, and make the conjunction between our

mind and God-Mind, when we give up the limitations of mortal sense. God has but one Son, the Christ, the one ideal man. This divine conjunction was accomplished by Jesus, and the Christ shone out through His mortal self and illumined it, until it lost its personality and disappeared into divine individuality.

BY BELIEVING that Jesus was more divine than other men, the church has assumed that He had certain privileges that the Father does not extend to all; that in a superhuman way He made good all our shortcomings; that we are saved from suffering for our acts by simply believing on Him and accepting Him, in a perfunctory way, as our Savior. Paul is responsible for a good share of this throwing of the whole burden upon the blood of Jesus—doubtless the result of an old mental tendency carried over from his Hebrew idea of the priesthood. In order to show the parallel in the life of Christ, Paul preached to the Jews that Jesus was the great once-for-all bloody sacrifice and that no other would ever be necessary.

But Jesus went further than this; He said: "Come, follow me." "Keep my word." He meant: Do as I do. I have overcome; now by following in My footsteps you shall overcome.

We all recognize the advantage of thought coöperation. It is much easier to hold ourselves in the true consciousness when we are associated with those who think as we do. It was the work of Jesus to establish in our race consciousness a spiritual center with which every one might become associated mentally, regardless of geographical location. He said to His disciples, "I go to prepare a place for you . . . that where I am, *there* ye may be also." That place is a state of consciousness right here in our midst, and we can at any time connect ourselves with it by centering our mind on Jesus and silently asking His help in our demonstrations. It is not the prayer of a "worm of the dust" to a god, but of one who is on the way ask-

ing the guidance and assistance of one who has passed over the same road, and who knows all the hard places and how to get through them.

THIS IS IN ONE SENSE the relation of Jesus Christ to each of us, and so far as our present demonstration is concerned, it is the most important relation. The road that we are traveling from the mortal plane of consciousness to the spiritual plane is beset with many obstructions, and we need the assistance of one stronger than any of those who yet dwell in flesh bodies. He who is yet in the perception of the earthly is not always a safe guide, because he sees in a limited way. We want one who sees wholly in Spirit, and such a one we find in Jesus Christ.

He has not left us or gone to some far-away heaven, but He may be reached by the humblest of us in a moment's time, if we really aspire in soul for His companionship and help.

This is a simple statement of the relation that Jesus of Nazareth bears to us. Yet He was more than Jesus of Nazareth, more than any other man who ever lived on the earth. He was more than man, as we understand the appellation in its everyday use, because there came into His manhood a factor to which most men are strangers. This factor was the Christ consciousness. The unfoldment of this consciousness by Jesus made Him God incarnate, because Christ is the mind of God individualized, and whoever so loses his personality as to be swallowed up in God becomes Christ Jesus or God-man.

We cannot separate Jesus Christ from God, or tell where man leaves off and God begins in Him. To say that Jesus Christ was a man as we are men, is not true, because He had dropped that personal consciousness by which we separate ourselves from our true God identity. He was consciously one with the absolute principle of Being. He had no consciousness separate from that Being, therefore He really was that Being

to all intents and purposes.

Yet He attained no more than what is expected of every one of us. "That they may be one, even as we *are* one" was His prayer.

It is all accomplished through the externalization of the Christ consciousness, which is omnipresent and ever ready to manifest itself through us as it did through Jesus. Let "Christ be formed in you."

THIS PRINCIPLE has been perceived by the spiritually wise in every age, but they have not known how to externalize it and make it an abiding state of consciousness. Jesus accomplished this, and His method is worthy of our adoption, because as far as we know, it is the only method that has been successful. It is set forth in the New Testament and whoever adopts the life of purity and love and power there exemplified in the experiences of Jesus of Nazareth will in due course attain the place that He attained.

The way to do this is the way Jesus did it. He acknowledged Himself to be the Son of God. The attainment of the Christ consciousness calls for nothing less on our part than a definite recognition of ourselves as sons of God right here and now, regardless of appearances to the contrary. We know that we are sons of God; then why not acknowledge it and proceed to take possession of our God right? That is what Jesus did in the face of most adverse conditions. Conditions today are not so inertly material as they were in Jesus' time. People now know more about themselves and their relation to God. They are familiar with thought processes and how an idea held in mind will make itself manifest in the body and in affairs; hence they take up this problem of spiritual realization under most favorable conditions. It must work out just as surely as a mathematical problem, because it is under immutable law. The factors are all in our possession, and the rule was demonstrated in one striking instance and is before us. By following that rule and doing

day by day the work that comes to us, we shall surely put on Christ as fully and completely as did Jesus of Nazareth.

The process by which Jesus evolved from sense to soul was, first, the recognition of the spiritual selfhood and a constant affirmation of its supremacy and power. Jesus loved to make the highest statements: "I and the Father are one." All authority hath been given unto me in heaven and on earth." He made these statements before the resurrection, so we know that He was not fully conscious of their reality. But by the power of His word He brought about the realization.

NEXT IN THE PROCESS was the constant cleansing of the consciousness through denial or fasting. Jesus prayed much alone, and fasted. He was being tempted on every side, within and without, and was always overcoming. He daily put out of His mind all the beliefs that bind men to the world. He recognized that the kingdom of the spiritual man is not of this world, that it is a world that transcends this and controls it; therefore He was not attached in any way to the things of sense. Personal self, the devil, told Him to turn stones into bread, but He did not yield to this temptation to use His God-given power for material gain. Personal self took Him up on ambition's high place and showed Him what He might have in the fame of the world if He would worship personal sense, but He refused to lower His standard. He was using spiritual power and He was true to its character; He did not mix it with matter or with material ways.

When Jesus said, "The words that I have spoken unto you are spirit, and are life," He touched the inner Christ word that created all things, and we know that His words were vivified from that center with a life essence and moving power that will demonstrate the truth of His statement.

These words have rung through the souls of men

and set them afire with God's spirit, throughout the ages. This is because they are spiritual words. Within them are the seeds of a divine life and they grow in the minds of all who give them place, just as a beautiful flower or a great tree grows from the seed germ planted in the ground.

Jesus recognized that the consciousness of man was submerged in the things of sense; that it could not perceive Truth in the abstract, and that it must, under these conditions, be stirred into activity by some stimulating force dropped into it from without. Hence He sent forth His powerful words of Truth to the thirsty souls, and said to them, "Keep my word."

TO KEEP HIS WORD is to revolve it in the mind, to go over it in all its aspects; to believe in it as a truth, to treasure it as a saving balm in time of need, and above all, to obey the law that it sets forth.

People in all ages have known about the saving power of words and have used them to the best of their understanding. The Hebrews bound upon their foreheads and wrists parchments with words of Scripture written upon them. The Hindus, Japanese, Chinese, and the people of nearly all other known nations have their various ways of applying the sacred words to the modification of their ills, and to the invocation of the invisible power to aid them in both their material and spiritual needs.

Although these methods are faulty in that they drop into the use of the letter of the word instead of its spirit, they are useful to us as indicators of the universal belief in the power of the sacred word.

We know that words express ideas, and to get at their substantial part we must move into the realm of ideas. Ideas are in the mind, and we must go there if we want to get the force of our words. The Hebrews' phylacteries and the lamas' prayer wheels are suggestive of the wordy prayers of the Christian; but using them is not keeping the sayings of Jesus Christ

nor reaping the inner substance of the mystical word. This can be done only by those who believe in the omnipresent Spirit of God and who keep in mind the words that express His goodness, wisdom, and power.

Jesus Christ more fully voiced this nearness of God to man than any of the prophets, and His words are correspondingly vivified with inner fire and life. He said that those who kept His word should even escape death, so potent was the life energy attached to it.

THIS IS A STARTLING PROMISE, but when we understand that it was not the personal man, Jesus, who made it, but the Father speaking through Him, we know that it was not an idle one; for He said, "The word which ye hear is not mine, but the Father's who sent me."

This is the reason why these words of Jesus endure, and why more and more they are attracting the attention of men.

Whoever takes these words into his mind should first consecrate himself to the Truth that they represent. That Truth is not the formulated doctrine of any church, nor the creed of any sect—not even of Christianity. That Truth is written in the inner sanctuary of every soul, and all know it without external formulas. It is the intuitive perception of what is right in the sight of God and man. It is the Truth and justice that every man recognizes as the foundation of true living.

Whoever consecrates himself to follow this inner monitor and live up to its promptings, regardless of social or commercial customs, has consecrated himself to do God's will. He is fitted to take the words of Jesus Christ and make them his own.

It is no idle experiment, this keeping in the mind the words of Jesus. It is a very momentous undertaking, and may be the most important period in the life of an individual. There must be sincerity and earnestness and right motive, and withal a determi-

nation to understand the spiritual import.

This requires attention, time, and patience in the application of the mind to solving the deeper meanings of the "words" that we are urged to keep.

People deal with sacred words in a way that is too superficial to bring results. They juggle with words. They toss them into the air with a heavenly tone or an oratorical ring and count it a compliance with divine requirements. This is but another form of the prayer wheel and the phylactery. It is the lip service that Jesus condemned because its object is "to be seen of men."

To keep the sayings of Jesus means much more than this. It has a significance peculiar to the inner life. Only after the inner life is awakened is the true sense of the spiritual word understood. But the sincere keeper of Jesus' sayings will, by his devotions, awaken that inner spirit, and the Lord will come to him and minister to his call, as carefully and as lovingly as a father to a beloved son.

JESUS TELLS US that His words are Spirit, and then tells us to keep them. How can one keep a thing of which one knows nothing? How can a person keep the words of Jesus unless he gets them into his consciousness and grasps them with his mind, his spirit?

Surely there is no other way to keep His sayings. Those who are doing so from any other standpoint are missing the mark. They may be honest, and they may be good, sincere people, living what the world calls pure Christian lives, but they will not get the fruits of Jesus' words unless they comply with His requirements.

Unless you perceive that there is something more in the doctrine of Jesus than keeping up a worldly moral standard as preparation for salvation after death, you will fall far short of being a real Christian.

Jesus did not depreciate moral living, but neither did He promise that it fulfilled the law of God. Very

negative people are frequently trusty and moral. But that does not make them Christians after the Jesus Christ plan. His Christianity had a living God in it, a God that lived in Him and spoke through Him. It was a religion of fire and water—life as well as purity. Men are to be alive; not merely to exist half-dead for a few years and then go out with a splutter, like a tallow dip. Jesus Christ's men are to be lights that glow with a perpetual current from the one omnipresent energy. The connection with that current is to be made through the mind by setting up sympathetic vibrations.

The mind moves on ideas; ideas are made visible through words. Hence holding right words in the mind will set the mind going at a rate proportioned to the dynamic power of the idea back of those words. A word with a lazy idea back of it will not stimulate the mind. The word must represent swift, strong, spiritual ideas in order to infuse the white energy of God into the mind. This is the kind of word in which Jesus reveled. He delighted in making great and mighty claims for His God, Himself, His words, and for all men. "I and the Father are one." "All authority hath been given unto me in heaven and on earth." "The Father is greater than I." "Is it not written in your law, I said, Ye are gods?" "The works that I do shall he do also; and greater." These were some of the claims with which He stimulated His mind. He produced the results—His words were fulfilled.

MANY WHO FOR YEARS have been students of the science of Christ and have a clear, intelligent perception of its truths are yet outside the kingdom of Spirit. They anxiously ask, "Why do I not realize the presence of Spirit?"

Have you kept the sayings of Jesus? Have you affirmed in silence and aloud until the very ethers vibrated with its truth, "I and the Father are one"?

Have you opened your mind, by mentally repeating

the one solvent of crystallized conditions, "I in them, and thou in me"?

This means mental discipline day after day and night after night, until the inertia of the mind is overcome and the way is opened for the descent of Spirit.

The personal consciousness is like a house with all the doors and windows barred. The doors and the windows of the mind are concrete ideas, and they swing open when the right word is spoken to them. Jesus Christ voiced a whole volume of right words. If you will take up His sayings and make them yours, they will open all the doors of your mind, the light will come in, and you will in due time be able to step forth.

No one can do this for you. You really do not want another to do it, although you sometimes think it would be nice if some master of spiritual ideas would suddenly help you to his understanding.

But this is a childish dream of the moment. You want to be yourself, and you can be yourself only by living your own life and finding its issues at the fountainhead. If it were possible for one to reveal Truth to another, we should find heaven cornered by cunning manipulators of mind and its glories stored up in warehouses awaiting a higher market.

Let us be thankful that "God is no respecter of persons," that Truth cannot be revealed by one mortal to another. God is a personal Father to each of His children, and from no other source can they get Truth.

Jesus Christ, who has clearly revealed the Father in His consciousness, may tell all men how it came about. He may point the way. He may say, "I am the way, and the truth, and the life," but there is always a condition attached to its realization: One must believe, keep His sayings, and follow Him. Summed up, it means that by adopting His methods one will find the same place in the Father that He found.

"If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him."

# Just for Today

Lord, for tomorrow and its needs,
I do not pray;
Keep me, my God, from stain of sin,
Just for today;
Let me no wrong or idle word
Unthinking say;
Set thou a seal upon my lips,
Just for today.

Let me both diligently work,
And duly pray;
Let me be kind in word and deed,
Just for today;
Let me in season, Lord, be grave,
In season gay;
Let me be faithful to thy grace,
Just for today.

Let me be quick to do Thy will,
Prompt to obey;
Help me to sacrifice myself,
Just for today.
Lord, for tomorrow and its needs
I do not pray;
But keep me, guide me, love me, Lord,
Just for today.

—*Selected.*

# The Heart's Desire

*By WRIGHT FIELD*

Ah Love! could you and I with Him conspire
To grasp this sorry scheme of things entire,
Would we not shatter it to bits—and then
Re-mold it nearer to the Heart's Desire!

WHAT EXACTLY the old Persian Poet had in mind when he wrote this, will never be satisfactorily explained, any more than will many another pregnant stanza of his famous group of verses. But we know now that it is perfectly possible to do this: to literally grasp the "sorry scheme of things entire" and remold it.

Perhaps nothing seems so inevitable, so impossible to eradicate from world experience as war. Yet should all the peoples of the world conspire with "Love" and God for a brief period, they could grasp the whole thing, shatter it to bits, as one shatters a delicate bit of glass in the hand, and see Peace, with shining countenance, arise from its dust. And they could do it by just letting go and letting God—good—become manifest! If this seems a dream improbable of fulfillment at the present moment, let us begin with the individual, where all true remolding must begin, always.

"Love and God and you and I!" Nothing else is needed in a combination for bringing about the change from a world that we have long looked upon as a "sorry scheme of things" to one that will fulfill in every way our heart's desire!

The thing too often overlooked is that the world as we know it now must be literally shattered to bits before the "new heavens" and the "new earth" that we so ardently long for can come forth. The situation as it is must be dissolved back into the nothing-

ness from which it was evolved in the beginning, before it can be remolded nearer to our aspirations, just as we must tear down an old house before we can build a new one on the site!

Steadfast in the assurance that your spoken word, informed with power from on high, will tear down your old world and rebuild it according to the pattern you hold in your heart, you are not to be discouraged if you see the bricks beginning to fall from the walls already built up by what you once thought was fate, but which you now know to have been your own mental constructive powers. Indeed, if you know what is really taking place in your life, you will, like the characters in the Bible, rejoice to see this sign that you are trumpeting Truth; and you will continue to go round about your own walls of Jericho trumpeting your word with the power of the Spirit, until the last wall is razed and you may go in and possess the city and rebuild it.

A CAREFUL ANALYSIS of what happens in many lives after a definite start on the path of Truth has been made, will reveal some things not at first clear, but which you will thoroughly understand later. One is that at first "God tempers the wind to the shorn lamb." For a while, when you make your start, things may go much better than usual, until you begin to be somewhat puffed up and to consider yourself a miracle worker; and then something falls out of a clear sky, and flattens you—— But you are not apt to stay down; this is your signal to rise again, and find yourself stronger than before. The powers of the soul need exercise until they are well developed, just as do the muscles of the body!

This effect may occur over and over; or after one or two such manifestations, life may continue for another period of development to be fairly clear sailing, with many little indications along the way that you are on the verge of something tremendously significant and important in your growth. The nearer

you get to this unveiling of some potent mystery, the more apt you are to find yourself smitten suddenly and mightily, frequently from an entirely unexpected quarter.

BUT AH! here is the jewel-studded moment when the great thing that you have felt yourself to be on the verge of discovering will be revealed to you—if you are ready for it—and if you will but completely surrender the "little" self that you have been to the "higher" self, that self which would draw your attention wholly so that you may perceive what it is trying to teach you.

At this moment, when you feel that all your world has fallen away and left you completely stripped, "closer is He than breathing, and nearer than hands and feet." Then it is that you have only to stretch out your hand in the dark and touch the hand that is always reaching toward you. Then it is—in the groping agony of the moment—smothered by the veils of illusion that you yourself, like many another "worm of the dust," have wrapped yourself in as in a cocoon—that you make those desperate but potent gestures that rip away the veils to such an extent that the light often becomes blinding to unaccustomed eyes!

What is clearer to the student of Truth than this: Having been instrumental in precipitating himself into a "mess," he must be equally capable of pulling himself out of it, especially since he is able to join forces with such a powerful ally as God Himself?

ORDINARILY, nothing so discourages, and frequently offends, a beginner as to tell him the truth that he is the cause of his own troubles, albeit unconsciously. Often he is willing—nay, anxious!—to believe that he can cure them and that within himself lie unsuspected powers that he can train to intervene between himself and disaster in the nick of time; that will sweep his path free of all obstacles; that will

even heal his body and insure him real and permanent success. But oh, how he kicks against the pricks when it is a question of puncturing the inflated bubble of self-esteem, which would betray his part in the inauguration of the present unhappy *régime*, which he sighs to escape from!

It is convincing testimony of your potency as the builder of your own life and environment that by wrong thinking, or by the lack of positive and systematic right thinking, you have allowed your affairs to become hopelessly entangled, and your body to fall far below the perfect physical standard that it should maintain in order to make you a useful and happy citizen.

This fact will immediately clear your mind of all doubt—if you will give it careful and unprejudiced consideration—and convince you that you can be equally powerful in straightening out the tangles and in restoring your body to health. Right thinking is even more powerful than wrong thinking, a vital discovery that you will be led to accept in its entirety after a little experiment and practice.

I USED TO MARVEL that I could send a kindly thought to one not well disposed toward me at the moment and see this thought of love penetrate his apparent hate or resentment, flowing through and dissolving those feelings of his as if they had never been, so that he would turn toward me cordially in a little while, even though I made no outward move to propitiate him. The fact is that love is a finer, therefore more powerful and penetrating, vibration than hate, strong and destructive though the latter emotion may be on the plane of flesh. The more delicate vibrations of the finer emotions penetrate and flow through the coarser waves of anger and hate and resentment with such a transmuting effect that the latter subside into peace. When in meditation you achieve oneness with these delicate and powerful vibrations of holy (whole) harmony, which is God's love, you are linking your-

self with the greatest, the sublimest power in the universe, indeed, the power that controls the universe, and many other universes! Is it any wonder that your very flesh is sometimes thrilled with this ecstasy of merging body and soul with Spirit (which is only another name for divine harmony or God's love expressing itself as life) and that you feel literally lifted up and become light on your feet? You are literally lifted up in the flesh at such a moment of holy communion—"free, light, buoyant." The very cells of your flesh are irradiated and supported by the "*light* which lighteth every man, coming into the world"—though at first he may be blind to its effulgence.

THIS LIGHT is powerful enough to dissolve every unhappy and negative condition in your life and in the lives of those of whom you think. Over and over within the past year I have used certain treatments involving the dissolving power of Spirit, divine love, to obliterate totally certain unpleasant and binding situations and to build free and happy conditions in their stead. I have seen marvelous results in cases too personal and too long to relate here. I merely said, in effect, "*Divine love dissolves this unhappy or binding condition into its original elements, and banishes it into the nothingness from which it came. A new and happy condition of affairs takes its place, under the guidance and direction of Divine Mind.*" The denial of any condition must always be followed immediately by affirmation of the ideal condition, because the mind will admit of no vacuum. Some thought must rush in immediately to take the place of the one denied. Lest the same or a worse thought rush in when the old negative conditions are dissolved, instantly replace the old and false belief with the new and true.

Go on trumpeting Truth outside the walls of your particular Jericho. They must fall. They will fall. This is the time, known to some as the period of

"chemicalization," that many people dread. Do not be afraid of it. Just recognize it for what it is, a definite sign that what you have decreed is really coming to pass, and that you have only to go on decreeing it with augmented faith, however black things look. The only danger is that when you are for a moment caught under one of the sections of wall, you will lie supine, sure that this is the end of all things, that you have made a mistake, and that by your new way of thinking you are precipitating worse troubles than ever!

BUT YOU HAVE MADE no mistake. You have begun to put your affairs in divine hands, and Divine Mind makes no mistakes. You have not been able to let go fully, that is all, and you are still clinging to old, mistaken, human ideas and opinions, and to beliefs that are the result of human experience. These must go, must be cleared away in preparation for the new *régime*. Rise promptly from the temporary appearance of seeming defeat and, strong in the armor of Jehovah, trumpet Truth before another section, until all the walls are down.

Know it for what it is, the pile of broken bricks and mortar at your feet, when the walls begin to crumble. It is only the apparent, but false, harmony of your life that has been for the moment destroyed. Too often peace, as the world knows peace (and remember that the Master promised peace *not* as the world gives it!), is merely a very thin crust over a volcano! How have you heretofore interpreted Jesus' saying, "My peace I give unto you: not as the world giveth, give I unto you"? It means that the peace of the world depends wholly on outer circumstances, while the inner peace that He left with us as a comforter is a tranquil and satisfying condition that, once really entered into, is wholly and completely undisturbed by happenings in the world about us. None of these things move one who is established in the peace "which passeth all understanding" on the part of the man who is still in and of the world.

IF YOU SHOULD seem to find yourself for the moment flattened out under some of the *débris* of a life in course of reconstruction, just take firm hold of one of the promises, pull yourself out, and go on trumpeting with the renewed assurance that you are really getting somewhere—health, wealth, harmony, love, joy, success!

In time all the walls will lie at your feet, and you shall find yourself free to enter the city. And that city will be to you the longed-for "kingdom of God," which means the kingdom of all good in which await you the gifts that He gave to His beloved, "*which* entered not into the heart of man."

Each time you rise superior to the crashing of the false creations of the world about you, you will find yourself strengthened to meet the next crash when it comes. The crashing will cease, of course, when all the walls are down. And all the walls will be down between you and the kingdom when you have come to realize what each fall signifies. There is a lesson for you in each seeming tragedy, even in each slight inharmony in your life. It is a lesson that you could progress no further without learning; until you face the thing that comes to you squarely and give thanks for the lesson that you have received, literally giving thanks for the happening itself, you will be brought face to face with other, similar experiences till finally you do get the lesson that they bring. Analyze each thing coming into your circle of experience that you do not like, and you will soon begin to realize what each is trying to teach you; and, having learned your lesson, you need never again fear the same kind of experience.

"Hew to the line of right, let the chips fall where they may." In other words, trumpet Truth valiantly and with increasing faith, until every wall falls between you and the kingdom of good, and you are free to enter in and claim your inheritance as the child of the King.

# Spiritual Growth

*By FAYETTE M. DRAKE*

WHILE THERE IS MORE in store for man than he has any idea of at this time, he should not be continually reaching out for it. But he should, on the other hand, seek to make himself ready for it by so cleansing and purifying his mind of every negative thought that it will be a fit place for the spiritual realities that he would have become manifest in his life. This would then become the true seeking by which one will always find.

A person may desire spiritual gifts, and it is right that he should, but he can receive them only as he makes himself a fit channel for their expression. A fountain cannot give forth at the same time both bitter water and sweet, neither can the mind of man be the abiding place of the spiritual gifts, giving to them a fitting expression; and at the same time harbor the negative thoughts of anger, hatred, envy, malice, jealousy, selfishness, greed, lust, and sensuality. These are contrary to the things of Spirit, and Spirit will not and cannot manifest its highest and best in such an atmosphere. There must be an atmosphere of peace, joy, and happiness, of love and good will, if one would realize the higher spiritual attainment; and it is for man himself to create such an atmosphere about him as well as within him. It cannot come to him from sources outside himself; it is an inherent quality of his soul, and it is there that it must be found, brought forth, and developed.

He who would go forward in the spiritual life must prepare himself for the action of Spirit on its own plane. He cannot continue to use its powers to express the forces of the mortal mind, and expect to reap its blessings in his life. That which he plants

will produce the crop that he will have to gather. He cannot plant thorns and reap figs, neither can he continue sowing to the flesh and reap the reward of Spirit.

The individual's desires, if rightly directed, are good, and should be kept alive by the spiritual impulses of love and good will, but he will never truly realize his desires until he conforms his life to their higher spiritual ideals. A desire is but a vision of a thing to which it is possible for a person to attain; but it will become a reality in his life only to the extent that he presses forward by giving to his spiritual life every force and power of his being.

He can be led by another only to an intellectual perception of Truth. The time must come when Truth must be spiritually discerned, and it is then that he must follow but one leader, learn of but one teacher—the Christ Spirit within himself. He must be ready to follow that leading, and as he does so he will go forward to greater things than he has ever before had in consciousness. That is the path that all should seek, and all should enter upon this path by letting go of every negative thought and by overcoming every negative force. As this is done, the way ahead will become plain, its seeming obstacles will become opportunities for his proving himself, and all things will work together for his highest good, because there will be but one force active in mind and soul, that of the Christ Spirit, which will be leader, teacher, and guide through all the ages to come.

A SCULPTOR POSSESSING the right vision, can see the angel in the block of rough, uncut marble, but he can bring it forth only by patiently and understandingly chiseling away the superfluous material, thus revealing the fulfillment of his desire. That is exactly what each one must do in bringing forth the angel of light and of Truth that is within him. He cannot accomplish it through his desires alone, however sincere and earnest they may be; he must first remove all that stands in the way of its revealment, and those

things are many. All negative thoughts, no matter what they may be, are obstacles ever standing in the way of each one's realization of the highest and best there is in life for him. Not before he has removed them, cast them out entirely, can he bring forth in his life that which will make it full, complete, and perfect.

Every desire of man's mind and soul should be for those spiritual gifts which alone can be to him the reward of a well-ordered life given to the expression

*Jehovah is my strength and my shield;*
*My heart hath trusted in him, and I am helped:*
*Therefore my heart greatly rejoiceth;*
*And with my song will I praise him.*

—THE PSALMIST

of Spirit at its highest, but they can be his only as he makes sincere, earnest, and faithful effort toward their attainment. No other person can do it for him, however willing that person may be to do so. The work is for each one to do for himself, and to it he must give himself, mind, soul, and body. Nothing less than this will be accepted; nothing less can meet and fulfill the great law of Spirit.

Whether he is conscious of it or not, God has given to man all the forces and powers of His own being, and in return will accept nothing less than those forces and powers redeemed and lifted to the plane of the Christ. Until he has done this, man has failed to fulfill the purpose of his creation on this plane of material expression, beyond which he cannot pass until its every requirement has been met and fulfilled.

As one goes forward toward this fulfillment he will grow in the consciousness that he is steadily but surely passing from the material to the spiritual in wisdom, knowledge, understanding, and power; and these, the best gifts of the Spirit, will become more and more the active realities of his life.

# Usable Truth

## *The Problem of Evil*

*By RICHARD LYNCH*

ONE OF THE WORLD'S master intellects has commented upon the fact that the presence of evil in this world contradicts, for him, any belief in a God of perfection; that to think of an omnipotent omnipresence implies a God of many mistakes or one capable of creating something lower than Himself. To this man, such a fact appears horrible, as it must to all intelligent searchers after Truth. The problem of evil has always been an enigma to the human mind. It challenges men's faith and baffles their understanding, and remains an incomprehensible mystery, calling forth widely differing opinions as to its origin and purpose.

It perplexes the student of Truth to be told that God is the omnipotent Creator, the one presence and power of the universe; that He is its ruling intelligence; that He is immutable love and immeasurable All-Good, and that man is His perfect expression or manifestation. Immediately these questions arise: If God is all-powerful, what about evil? Did He create it? If God is love, why do hatred, strife, and war exist? How can there be chaos and imperfection when God is infinite perfection? If He is everywhere present, why does He countenance the existence of evil? These are not idle, illogical doubts. They assail many strongholds of faith.

As the majority of people look at it, both good and evil are abroad in the world. It is against all principles of logic to attribute both to the same source, so the general conclusion is that two powers are ever

contending for supremacy. It would be foolish to deny either the presence or the power of evil in man's world; its effects are continually being brought to our attention. We are too well aware of the persistent everlasting struggle between right and wrong, good and evil, integrity and vice. Therefore thinking men and women everywhere are demanding some explanation that will satisfy the tormenting doubts that so often arise to defy their intelligence.

There can be but one basis for judging evil with "righteous judgment," and that is from the standpoint of Truth. Truth is the ultimate quest of the scientist, and it has led him to one point—an active, universal energy, infinite and eternal, working harmoniously and intelligently for a perfected creation. Atoms and molecules, grouped in divine design, result in a faultless organism. Beauty and symmetry of construction are nature's refutation of ugliness and evil, which are manifestations that do not exist in the natural world where divine order is inherent.

TRUTH IS ALSO the goal of the metaphysician and the psychologist. It has led them to something that they call "infinite reality," "absolute good," "first cause," "source of being." Their conclusion, logically analyzed, is that this first cause, being absolute good, must of necessity result in nothing but good. Evil, then, has no inherence in reality—it is no-thing. It is a manifestation of wrong thinking, and has no power except that which is given it in the mind of man. It is a result of ignorance regarding God, man, and the universe. It has no sustenance of its own, but is a parasite, feeding upon human thought and growing great as its victim believes in and fears its power. When that power is withdrawn it drops away and dies for lack of nourishment.

Resistance of evil is a recognition of its reality, which increases its sustenance and amplifies its influence. Beating against it can never defeat it. There

is only one solvent, and that is Truth. One does not fight with the wrong solution of a mathematical problem; one erases one's figures and carefully proceeds once more, paying greater attention to the principle involved. The consciousness of its efficacy gives one a calm conviction of success.

"Ye shall know the truth, and the truth shall make you free" was the principle of the Nazarene who made Truth the supreme objective of Christianity. Jesus, than whom there was never a greater scientist or metaphysician, recognized a perfect spiritual realm in which no flaw of evil existed. In this realm, this "kingdom of heaven" He dwelt, and no man could convince Him of the reality of sin. He was able to "take away" or forgive the sins of the world because He saw so clearly that they were the result of thinking outside the principles of Divine Mind, thereby failing to measure up to Truth. We, too, may forgive the sins of the race by refusing to judge by the appearance, exercising righteous judgment instead. By recognizing man as an infinite idea of an infinite Mind, and by refusing to stamp upon his consciousness as real the mistakes he has made, we may cross them out for him.

IF, AS SCIENCE, metaphysics, and religion all tell us, evil has no intrinsic existence in either the visible or the invisible universe, we must conclude that it is something outside the realm of reality, something perceived and produced only by chaotic human consciousness. Having no existence in divine creation, it is in itself a state of negativity, a nothingness, a result of incorrect vision, a chimera of imperfect seeing. It has as much power over us as we ourselves give it by our belief in its actuality.

If man were removed from the universe, how much of evil and sin would remain? He brings about disturbance and destruction through his failure to see and conform to divine Principle. He departs from

Truth and names his resultant error evil, failing to understand the disorder that he, in his ignorance, has set in operation. We often hear it said that ignorance is no excuse in a court of law. Neither is it a complete vindication in the universal tribunal. Man's ignorance subjects him to inharmonious conditions that affect human life only; no act of his can interfere with the infinite rhythm and heavenly order of divine creation.

It is for his own protection that man must find and obey Truth. A belief in evil makes him subject to it and to the death thought which it implies in contradistinction to God thought, which is life. Ignorance is a negative word, denoting something that is not; it cries of lack. Evil, as ignorance, signifies a deficiency of the knowledge of Truth in human consciousness.

WAR, POVERTY, disease, and death are the great enemies of mankind. They will remain with us until we have overcome the conditions that give them power over us. Individual hatred, with its troop of attendants, such as jealousy, criticism, condemnation, and intolerance, must be overcome before peace dominates war. Fear and worry have kept us from conscious efficiency and supply. Failure to perceive wholeness has made us sick and incompetent.

All the troubles that have come upon us are the result of seeing double instead of seeing with the eye single; of believing in the existence of two powers, good and evil; of two substances, spirit and matter. In the allegorical narrative of the temptation and fall of man, the serpent represents the sensuous appearance reported by imperfect sense of perception. It is not an ancient incident, a unique experience of Adam, but a daily occurrence in our life. Every time we accept the false testimony of materiality and allow it to become a controlling influence, we reiterate the fall. As we perceive Truth through the discernment of the Holy Spirit, we rise again to walk in newness of

understanding and life.

Correction of sense perception has proved many truths. It was once believed that the earth is flat; that it is the center of the solar system; that electricity is but a destructive power of the elements; that nothing heavier than air can rise above the earth. What man calls his common sense once told him that all these absurd appearances are true. But these and many other beliefs are now merely ridiculous in the limelight of knowledge. Columbus proved a round earth; Copernicus, a central solar attraction; Franklin, that electricity might be man's slave; the Wright brothers, that humanity could become air-minded. Jesus established the fact that man is not material and destructible, but a spiritual being that death cannot annihilate.

GRADUALLY, as man receives spiritual illumination, all misconceptions of the sense faculties are corrected and he perceives the true design of his life and his work. As long as he applies the principles of Truth he gets right results; but just as a person becomes hopelessly entangled in a mathematical problem when he fails to work with the rule, so man plunges his life into confusion by thinking outside of spiritual Principle. We call the incorrect answer "evil," and we fill our consciousness with fear of its dreaded effects, when all the time is a nonentity; having neither origin nor creator, it is but the result of misconception, and misconception can be corrected by true, spiritual perception.

Correct thinking is thinking according to Truth, or as things really are. Every time we think or act contrary to this doctrine we sin, or fall short of the mark of our high calling. As it is the nature of every thought to manifest itself, sin produces disastrous results, which give way only before the transforming might of Truth. These results, so distressing to their owners, have no reality except as power is given them

by those who believe in their actuality. They have no archetype in the realm of Spirit, but are merely false appearances in a world of sense.

"The way of the transgressor is hard" indeed, for he is seeing "in a mirror, darkly," and must often stumble and fall in his spiritual blindness. His road to destruction may be broad, but it is not smooth. It is a dead-end road, off the main highway, full of obstacles for the traveler, and leading nowhere. Many danger signals are posted there—warnings of pain, inharmony, restlessness—all indications that he is not on the right thoroughfare.

IN THE OLD THOUGHT there used to be a great deal about a God who punished sinners. The idea was that the broad, easy way, leading through the wide gate to destruction, gave the sinner a life of thrilling adventure, but as punishment God plunged him into a fiery furnace in the hereafter. It is to be hoped that no such teaching remains in religious education today. God does not punish sin. Its consequences are contained within it, just as the flower is wrapped up in the tiny seed, awaiting development.

We have often heard it said that two wrongs cannot make a right; no more can thinking outside of principle produce correct results. "Every one that committeth sin is the bondservant of sin." He could have no other master than this, for sin makes exorbitant demands on its slaves and only pays wages of misery, disease, and death. Moreover, the working conditions that sin provides are far from satisfactory, and they grow into a treadmill of negative disintegration. Darkness increases as sense delusions gather closer, and the vision of reality becomes blurred into invisibility. Thus hell, a sense of separation, which is the final objective of evil and sin, is experienced.

No man is free from temptation to sin. The "devil" of subconscious race belief in the material spares no one; even Jesus was required to meet and subdue him.

In our record of the three temptations of the Master, we read every sin that menaces the well-being of man, grouped under the headings of sensuality, pride, and avarice. Dante's imagination gave them the form of animals: the panther, the lion, and the she-wolf.

THE SUBTLE SENSUAL, or material subconscious belief urged a use of spiritual power for the gratification of the sense man. "If thou art the Son of God, command that these stones become bread." This appeal to the flesh appetite conveyed discipline of mind. "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Man, as a spiritual being, must be master of his body and raise it to the level of its spiritual ideal.

Pride is the self-exaltation that isolates man from both God and his fellow man, and the devil of subconscious belief tells him he is quite independent of any power save his own. If God can do so much for man, why not try Him out? From "the pinnacle of the temple . . . cast thyself down: for it is written, He shall give his angels charge concerning thee, . . . Lest haply thou dash thy foot against a stone."
Power flows through man that he may employ it unselfishly in the service of "the son," or race of man-

*And the bondservant abideth not in the house for ever: the son abideth for ever.*—JOHN

kind. He may not use it for his own selfish achievement, nor may he "try" God—he proves God. Hence, the second admonition: "It is written, Thou shalt not make trial of the Lord thy God."

What a train of satellites belong to avarice! What a mountain of false thought man has raised upon it! The "devil" of material possessions is always whispering, "All these things will I give thee, if thou wilt fall down and worship me." Jealousy, strife, envy, dis-

honesty, murder—these are but a few of the followers of avarice, and they are its constant, energetic agents, ceaselessly tempting and enslaving men. How positively Jesus met this last and final test! "It is written, Thou shalt worship the Lord thy God, and him only shalt thou serve." The Master was undoubtedly thinking of the spiritual law when He advised the rich young man to remove the last barrier between himself and the kingdom. But "the young man . . . went away sorrowful; for he was one that had great possessions."

MEETING AND SUBDUING the devils of subconscious racial beliefs frees man from all fear of evil and gives him the dominion that is his birthright. After Jesus' temptations, "angels" came and ministered unto Him. Divine ideas took possession of His spirit and strengthened Him. Self-mastery is what man is working to attain: victory over the mortal beliefs that bind him to the earth. He need not strive for place or possessions, but "seek . . . first his kingdom . . . and all these things shall be added."

Jesus did marvelous works after the triumph of His spirit over matter. The same "angels" of true ideas inspire us today when we steadfastly meet and conquer the evil that results from the call of materiality. With each conquest comes a strengthening of spirit, because each act of overcoming augments the faculty that promotes it. Shirking or running away from a problem never solved it. Ignoring a temptation fails to vanquish it. A man must stand firmly upon his feet and meet his enemy face to face, knowing that he has a power within himself which is greater than any outside condition. That man's life becomes a glory through his mastery of it, and he may stand unafraid before his Father and his fellow men. "He that overcometh shall inherit these things."

EDITOR'S NOTE—This is the third of ten articles by Richard Lynch. The fourth will appear next month.

# *With Thee* is The Fountain of Life

*By CLARA PALMER*

"WITH THEE IS the fountain of life." Your life is self-sustaining. Knowledge of this releases you from all fear of death, sickness, or lack.

*Within me is the fountain of life. My life is self-sustaining.*

Do you not see how this realization frees one from a great burden of self-imposed responsibility, the responsibility of endeavoring to maintain one's life, and possibly the lives of several others.

Many a man assumes undue responsibility concerning his life, thinking that it must be bolstered up by outer means, protected and provided for by bank accounts and insurance, remolded to meet the approbation of various social customs, and finally yielded to a power called death. He also takes on an undue concern about the lives of those whom he loves, cautioning them against taking cold, meeting with accidents, being cheated by money sharks or unjustly taken advantage of by other unscrupulous persons; and in many other ways he bends his shoulder to the load of anxiety and responsibility that comes with the belief that he alone must provide for his loved ones.

Imagine the freedom that comes to such a person when he truly realizes for himself this truth: *Within me is a fountain of life. My life is self-sustaining.* Instead of feeling that he is responsible for the lives of those dear to him he can then know for them also: *Within you is a fountain of life. Your life is self-sustaining.*

Realization that the life with which God has endowed man is self-sustaining does not lessen the service that one renders another. It enhances and increases the service rendered. However, it annuls the consciousness of personal responsibility and the right to dictate that frequently stand as a heavy shadow between the one who is trying so hard to maintain the life of his family, and the family whom he is struggling to keep alive.

God is the fountainhead of life. Direct from the divine source within you springs the fountain of life. It is as eternal as God, as unfailing, as living and complete. We should think it most strange if we saw a thirsty person pass a fountain fed by living springs and travel several miles away to drink from some puddle of stagnant water. Yet many persons in thought and prayer pass by the fountain of life welling up in divine completeness within them, and travel far along the way of personal conceptions of life to drink at last from a stagnant little pool that may fail them at any moment, because it is filled with wearisome thoughts of all the things needful to be done in order to maintain life.

GOD IS LIFE. As Spirit, inhabiting and permeating every part of your body temple, He is your life. As creator of all that is enduring within you, as your all-wise, and all-loving Father, God has made provision for your life, as well as for every other life. Please note that "God has made provision," not God "will make" provision in some far distant day when you have suffered and struggled sufficiently, but God has made provision for your life; for the life with which you are endowed is His own life, complete, eternal, and self-sustaining.

From childhood man is trained to the art of providing for the maintenance of his life. In order to live he must eat, in order to eat he must work, in order to work he must gain a certain degree of education, in order to succeed he must attain a certain social stand-

ard. He must be inoculated against disease, instructed against the methods of unscrupulous business, trained to take his place as the head of a family and assume the responsibility of providing for other lives, which responsibility, if man but knew it, has already been assumed by God.

Man sacrifices his life in his endeavor to save it. He bottles it up in personal responsibilities, aspirations, ambitions, affections, and desires. His mind is parched by the heat of worry and hurry that daily assail him, his back becomes tired of its burden, his heart fearful and discouraged in its effort to defeat lack, sickness, sin, and death. When he can squeeze in a moment of spare time he goes to God with his troubles, but even then there is no time to rest in the presence of his good; to seek the fountain of life welling up within the quietness of his soul. There is no place in his over-crowded life for the freedom God meant man to enjoy, no opportunity to express the gifts of Spirit with which man is so richly endowed.

Instead of really living, as is the Father's good will for His children—living life in the fullness of Truth; expressing joy and hope; abandoning the burdensome nonessentials of personal habits and dictates for the greater freedom of Truth; being conscious of the one ever-renewing, ever-restoring fountain of life within, and expressing that life in health so vibrant that it becomes contagious to others and encourages loved ones and associates to live the life of wholeness that God intended them to live—instead of really living, man has put his endeavor into a prolonged struggle of trying to live.

IN CONTRAST, consider the life of a little Ozark girl who had very inadequate education with which to earn a living. She was left alone and apparently responsible for the support of a blind mother, and for the training of a younger brother and sister. In her extremity she sought to learn from God just how to live. Almost constantly her heart was drinking in

the stimulus of divine life within her and all about her.

"With thee is the fountain of life." Her old "granpap" had taught her that one Bible verse; taught her to be unafraid of death because of it. He had pointed out the small mountain springs to her, and as she watched the water gushing up between the rocks he

*My God hath sent his angel, and hath shut the lions' mouths, and they have not hurt me; forasmuch as before him innocency was found in me.*—DANIEL

had told her how she might drink and drink along with all the folk in the mountains, and still those springs would not diminish.

Day by day she thought about this fountain of life. Sentence by sentence, teaching by teaching, carefully spelling out the words she studied the life of Jesus Christ. She again learned of the well of living water springing up from within. Day by day she thought about the life of Christ, moment by moment, according to her need, she sought to drink in more of His love, or faith, or wisdom, or patience, or strength. All at once she knew that the fountain of life was within her and it was the divinity of Christ.

THE LITTLE OZARK GIRL, untutored in the ways of the world, did not question. She tried to let the life of Christ well up in her heart and sparkle high through her life as free and unobstructed as the gushing mountain spring in the rocks above her home.

She grew to know that the wisdom that was feeding her mind and directing her in what she should do about the problems that daily confronted her, the new adeptness that found its way into her hands, the love that was embracing her and her loved ones, the faith that was opening a new world to her, the good that was coming to her and her dear ones from all directions, was all a part of the life of God welling

up within her. She told her brothers and her blind mother about this fountain of perfect life. Over and over she rejoiced in the knowledge, *Within me is the fountain of life,* and moment by moment she freely let that perfect life have its way in her mind, body, and affairs.

As she grew toward womanhood the young girl blessed all the work that she had to do with the thought of life. She blessed her family, the little home garden, the settlement school, her mind, her heart, and the whole world with life. She blessed God for being her fountain of life. She did not make a burden of life, although she appeared to have ample excuse for doing so. She simply lived in rapport with the moment, as freely, as unself-consciously as a flower.

Today that little untutored Ozark mountain girl has grown into a woman who is greatly loved, a teacher to all who know her, a writer of no mean merit. Her brothers and sister are educated not only academically but in the ways of Truth as well, and her mother is well taken care of, blessed by the inner as well as the outer light of God's life.

LIFE IS NOT A BURDEN. It is not a burdensome responsibility. Life is the expression of God living in and through you. God is love. Life is love's provision for you. Accept it as such, dear reader, and if it seems uncertain to you, look to the fountainhead. If the stream of life is not flowing clear and strong for you, remove the *débris* of doubt and fear that may be choking the spring of living water within your heart.

*Within you is a fountain of life. Your life is self-sustaining, eternal, all-glorious.*

*Labor is life: from the inmost heart of the worker rises his God-given force, the sacred celestial life-essence breathed into him by almighty God!*

—CARLYLE

# Human Relations

*By BLANCHE SAGE HASELTINE*

THERE IS A CONSTANT NEED in our daily life for adjustment in our human relationships. This is not only true of our relations with husband or wife, but with parents, children, brothers, sisters, neighbors, and friends. Throughout all our connections with our fellow men, however slight, there is need for that delicate adjustment which makes for harmony.

Few of us, I venture to say, are absolutely satisfied with our own method of handling the problem from all its angles. I may be able, for instance, to get along with my husband fairly well, while at the same time finding it impossible to move harmoniously among his relatives. Or there may seem to be a barrier between my children and myself, or my brother and myself. Frequently this lack of harmony is caused by a feeling of having been unjustly dealt with. We have grown to demand certain definite things from our relatives as relatives and when in some instance these demands are not acceded to, we feel that we have not been fairly treated. The closer the relationship the more delicate will the adjustment need to be. The relations between man and wife, being the most intimate of human relations, offer the most opportunity for friction and therefore present the most serious problem. It would be very difficult, speaking from the viewpoint of outer personality, for a man and woman to live together in peace if it were not for the strong physical and often mental attraction with which they start out. This explains why "in-laws" so often disagree. They are thrown together without the saving grace of either physical or mental attraction. There are exceptions to this, I am glad to testify; beauti-

ful friendships between "in-laws." These are the result, either conscious or unconscious, of the working of the underlying law of love and harmony that is the real solution of the problem of human relations.

All of us have at times felt this great love welling up in our heart. A brooding tenderness, it pours itself out upon husband or child or friend. It is—this great love—not possessive at all; just an earnest desire for the best good of others. It is real, everlasting, universal love.

OUR WHOLE VIEW of this matter of human relations would seem to lack logic. Our method of dealing with them, theoretically at least, presupposes finality. That is to say, when a man and woman are married they promise to love one another as long as life may last. A mother expects her children to love her always because she is their mother. We call some persons friends and intensely dislike others and we expect these likes and dislikes to be permanent. All of this, in spite of the fact that we know that our ideas and ideals change constantly. Not only do our opinions alter but our desires often do an about face. The things we used to enjoy doing may bore us now, and we may be interested in something today about which we neither knew nor cared a few short years ago. How, then, can we logically expect our likes and dislikes to

*What men want is not talent, it is purpose; not the power to achieve, but the will to labor.*—BULWER-LYTTON

remain stationary as long as they are founded on the sands of personality?

On the outer, material plane the physical attraction between man and woman serves the purpose of reproduction. On the animal plane that is as far as it goes. It is nevertheless a material manifestation of

the divine faculty of love; crude, to be sure, but capable of high development. Man, being endowed with reason and judgment and the power to develop his faculties, may take this warped and limited manifestation back to its source and blend it with the great universal love. Then he will have established it on a foundation eternal and unchanging.

SUCH A LOVE, so understood and founded, need fear no change nor waning. It is not based on personality or physical relation, but on the source of all love, the law of God. When we have learned to give that sort of love to our husband or wife, to our children and friends, there will be no problem in connection with our human relations. Our love will uphold them and help them in their own development. It will never hinder by binding them with selfish demands or bonds of possession. We shall neither need nor want to hold them. They could not and would not get away from us. We all shall be one in love.

So much for the theory. It can be proved by putting it to use. How, then, shall we go about it? Shall we begin by explaining to our family and our children and our friends the real meaning and source of love that they may be led to change their ways and thus make it possible for us to live more harmoniously with them? I think not. It is because we have tried to reform them, or to hang on to them, or to mold them to our desires that we have had so little success. Now it is time for us to stop worrying about them and go inside ourselves to do a little changing. Until we have learned to live at peace with ourselves how can we hope to live harmoniously with others?

HAVING GONE WITHIN—having decided to tackle the problem in our own mind and heart—the first step is to loose our loved ones and let them go. At first this may seem the very thing that we do not want to do. We feel that they need us; need our encouragement and the help of our understanding. When

we understand, however, that we are to free them in God, that we are to see them as free to develop their own highest good, we shall no longer fear. It is only in this way that our loved ones will be free to accept our help or that we shall be free to give of our best to them. When we attempt to keep a possessive hold on them, our selfishness keeps us from giving them real help, and they chafe so under the restraint that they are not free to love us as they might otherwise do.

Real love does not attempt to possess. How much unhappiness and misunderstanding and misery would fade away, if every mother and father, every wife and husband used that statement as a standard by which to measure their love! Real love is interested in giving, but by this very virtue draws to itself love in return.

MANY A GOOD WOMAN who has given her life in honest service and love of her husband, feels crushed when he turns to another with the affection which she feels is her right. It is for her to realize that she must loose him. She hangs on with all her strength. He is hers, and she will fight to keep him. But fighting does not help. The more she hangs on, the more anxious the husband is to free himself. Her only hope of keeping him is to free him in God and to free herself. She should get still and take her love for her husband back to the source of all love within her own soul and say, "Lord, let this my love be purified and lifted up and made one with Thy love."

When she thinks of her husband she should not condemn him but think of him as free in God to develop nobility of character, purity, steadfastness, and divine love and joy. She should learn to think of him not as hers, but as a child of God and to pour out upon him the highest, most unselfish love of which she can conceive. In this way she will free herself and help to free him and they will be one in God's love.

Sometimes a mother hangs on to her children to

such an extent as to hinder their development and her own. When they were small their need of her protection and care bound them to her. As they grow up she frantically tries to hold their love and interest, sometimes by appealing to their sense of obligation, sometimes by selfishly demanding at least a show of affection because she is their mother. I have known mothers to say, "Think of all I have done for you! You could never repay me." It is such mothers who have cause often to speak of ungrateful children. It is not by demanding or clinging that we get real loyalty and love. Just as husbands and wives have an opportunity during the first years of physical attraction, to mold this attraction and transform it into real love, so mothers, when the children are small, may lay the foundation of an inner relationship that has nothing to do with time or space, or even with physical relations.

Mothers should form a habit of getting still each day for a time and freeing their children; giving them to the Father; realizing that they belong to God. Loving them in so large a way that only their good is of importance, mothers should be thankful for the privilege of helping them and of being helped in return. They should persevere in this practice until they find themselves willing to give them up wholly to Spirit.

WHEN WE FIND ourselves inclined to tie our children to our apron strings (and most of us are so tempted at times), let us say, "You are God's free child; I trust you to the guidance of the Christ within." Then we should live up to that statement. The next time the child is faced with a problem, let him have a chance to work it out without too much interference. When children are small we do need to guide them, of course, but each succeeding year should find them stronger and more capable of depending on themselves. They will be, if we haven't bound them by a false idea of love which in the last analysis is selfishness. If

we accomplish this freeing of our children in our own mind, the reward is a peace and satisfaction beyond understanding. We shall find that our efforts have illumined our mind to the point where we see that our children can never get far from us. Seas may divide us but in spirit we are one. No mother would ever be jealous of her daughter-in-law or speak of losing her son when he married, if she had established this relationship with him during the golden days of her opportunity. My son does not belong to me except as we both belong to God, but in that blessed relationship nothing can divide us or come between us. His love for his wife cannot take away from him his love for his mother. It can only deepen it, because if it is real love it will be one with our love.

FRIENDSHIP IS PURGED of all jealousy and selfishness when we free our friends in Spirit. We all have known people who demanded of their friends that they associate only with persons who were acceptable to them and who were hurt or fancied themselves slighted in any display of friendship for another. If we would find the real joy of friendship, let us daily free our friends in God. Let us see them as prosperous and happy and pour out upon them our love and blessings. Then leave them free to develop in their own way.

This is the way to harmonize human relations. We may have to drive out selfish thoughts over and over but the result is worth it. Gradually we shall gain an understanding of love that is free from worry and selfishness. Our loved ones will be drawn to us by divine, soul-filling, and everlasting love.

Suppose, right now, that we relax for a moment and think of our friends and families as free in God. Let us loose them from our selfish, possessive thoughts and pour out upon them the pure, unselfish love of God within us. Let us see them as perfect in Spirit and all of us as one in love.

# Bent or Straight

*By "M"*

THE OTHER day a sick man, to whom a Truth student offered help, reproachfully replied that his afflictions were sent by God. He honestly believed that he was a better Christian because of the ill health that hindered his service and tinged with bitterness the lives of those depending upon him. He was bending under his burdens.

God doesn't want us to bend under burdens. He wants us to be straight, happy, healthy, glad, enjoyably active for Him. He doesn't despise us for feeling the weight of the load, for whining, and for pitying ourselves, but He does want us to work with straightened backs, heads high, not proud of our own strength, but glorying in His.

We can draw health from Him. Have you ever thought what that could mean to you?

When you retire at night get very still, relax, and just know that God is present, active, helping you and loving you into well-being; that through your whole body His peace and joy are at work cleansing, harmonizing, and renewing. Hold these thoughts for a few minutes, then quietly begin to praise the body in which He has been so recently active at your desire. The next day notice how much brighter and happier you are. Health has begun to arrive. And more! God has become real to you.

# SUNDAY LESSONS

*These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Our interpretation may puzzle, possibly startle, a new student, but we believe that a thorough study of the Unity Sunday lessons will amply repay any student. Study with an open mind, and Truth itself will convince you. Our Bible text is taken from the American Standard Edition of the Revised Bible, copyright 1901 by Thomas Nelson & Sons, and is used by permission*

## LESSON 6, AUGUST 6, 1933.

Unity Subject—*The Lasting Beauty of Love.*

International Subject—*Ruth.*—Ruth 1:6-10, 14-19a.

6. Then she arose with her daughters-in-law, that she might return from the country of Moab: for she had heard in the country of Moab how that Jehovah had visited his people in giving them bread.

7. And she went forth out of the place where she was, and her two daughters-in-law with her; and they went on the way to return unto the land of Judah.

8. And Naomi said unto her two daughters-in-law, Go, return each of you to her mother's house: Jehovah deal kindly with you, as ye have dealt with the dead, and with me.

9. Jehovah grant you that ye may find rest, each of you in the house of her husband. Then she kissed them, and they lifted up their voice, and wept.

10. And they said unto her, Nay, but we will return with thee unto thy people.

14. And they lifted up their voice, and wept again: and Orpah kissed her mother-in-law; but Ruth clave unto her.

15. And she said, Behold, thy sister-in-law is gone back unto her people, and unto her god: return thou after thy sister-in-law.

16. And Ruth said, Entreat me not to leave thee, and to return from following after thee; for whither thou goest, I will go; and where thou lodgest, I will lodge; thy people shall be my people, and thy God my God;

17. Where thou diest, will I die, and there will I be buried: Jehovah do so to me, and more also, if aught but death part thee and me.

18. And when she saw that she was stedfastly minded to go with her, she left off speaking unto her.

19. So they two went until they came to Beth-lehem.

GOLDEN TEXT—*Let us love one another: for love is of God.*—I John 4:7.

SILENT PRAYER—*Divine love in me harmonizes, unifies, and perpetuates all the powers of my being.*

The scene pictured in the Book of Ruth lies, for the most part, in the fruitful fields around Bethlehem (house of bread). Naomi, Elimelech, and their two sons were an Israelitish family of the tribe of Ephraim. Because of a famine in their own country they went to live in the land of Moab, where the husband died. Later, the sons, who had married Moabitish women, died also. Naomi, with her daughter-in-law Ruth, returned to her own home in Israel, a childless widow. She had lost everything that she possessed, except a parcel of land near Bethlehem that had belonged to her husband.

Naomi (my pleasantness, delight) signifies the soul. Our lesson gives a picture of the soul that has failed to unite itself with God. The soul that has denied itself love feels starved of its true sustenance. It may be surrounded by the atmosphere of love everywhere, but unless it can respond to love and express love in return it will be conscious only of famine. The very "house of bread" will be without bread for it. Naomi's old neighbors, who remained in Bethlehem during her stay in Moab, survived the famine and apparently were less changed in appearance than she, who lost more than she had gained by the sojourn in Moab. "I went out full, and Jehovah hath brought me

home again empty" (Ruth 1:21).

When it fails to express itself under the divine law, the soul feels that "the Almighty hath dealt very bitterly" with it. In Naomi's case we see the immediate results of the soul's turning, in its apparent lack, to the resources of sense instead of to God. The failure of the soul to unite itself with God, the true substance of Spirit, allows the thought of lack to enter the consciousness. Prosperity may seem to be in evidence in the new surroundings (a foreign land), but prosperity of this sort is a pagan thought and cannot be permanent.

The love of the soul is really for Spirit and the thoughts of Spirit. When the soul is true to its highest good it becomes a magnet to attract other souls, of like character, to the higher life. The love of the soul cannot find lasting satisfaction in outer things. Even if there should be an apparent dearth in the inner consciousness, the soul should hold steadfastly to Spirit until Truth again manifests itself in plenty. The results of leaving the true spiritual environment for what seems in the outer to be riches and honor are disappointment and lack. True satisfaction is to be found only in a return to the old home—the Father's house, or Israel, the real.

Elimelech (the husband of Naomi), meaning "my God is king," signifies the consciousness of the soul (Naomi) that God is supreme in power.

Mahlon and Chilion (the two sons of Naomi and Elimelech), meaning "sickly, pining," reveal the fact that the soul (Naomi) has allowed her desire to become centered in the things of sense and has given her substance to these things. Therefore the sons, or thought emanations, which come from the soul and its consciousness of God as king, are not strong, positive, and vital, as they should be. Chilion and Mahlon represent thoughts that have their inception in spiritual Truth, but that have been deprived of their true nourishment, forced to give of their power and sub-

stance to the sense mind (Moab). In the end they make union with the soul in its natural and spiritually unawakened state—they marry Moabitish women. Thus the thoughts that Chilion and Mahlon represent lose strength and constantly long for their true spiritual sustenance. They are not healthy or happy because they are out of their proper environment. They finally die childless (pass out of consciousness without having brought forth fruit to eternal life and good).

Ruth ("friendship, beauty") is a daughter-in-law of Naomi's. She is a Moabitish woman, and represents the love of the soul in its natural state, or the love of the natural soul for God and the things of Spirit. Ruth is a type of the beautiful, the pure, and the loving characteristics of the external. She represents also the enduring nature of love founded on understanding. Ruth had come to know her mother-in-law, and love was the fruit of that knowledge. A proof of the character of Naomi is the fact that Ruth chose to remain with her even though by so doing the younger woman became an exile from her own country, separated from her own kindred and friends, alienated from the tribal god in whose worship she had been reared. In Bethlehem Ruth was a foreigner. But differences of nationality melt away in the light of true acquaintance. Friendship is an emanation of Spirit from the soul when it is true to its higher vision. As such it knows no barrier, whether of race, of difference in age, or of other circumstance.

Ruth was the one and only good that Naomi took back with her to Bethlehem (divine substance, the real). How incomparably blessed she was in the possession of that one good, her own neighbors bore witness. "Thy daughter-in-law, who loveth thee . . . is better to thee than seven sons" (Ruth 4:15). The faithfulness of the loving soul makes life in any guise a blessed experience.

Ruth's words, in the 16th and 17th verses of the lesson, show human love raised to divine love by its will-

ingness to leave the unreal and to follow after the real; to go wherever true love may lead; to be steadfast in that love; in other words, to love in the highest and best sense, and to acknowledge and worship the God of love.

Ruth's loyalty to God and the Spirit life was rewarded, as such loyalty always is. Boaz and Ruth were the ancestors of King David. Here we see the progression of a thought from simple, loving obedience and devotion to the mighty rulership of worlds. Thus spiritual thought grows from small beginnings. So grows the consciousness of infinite love that comes to awakening in the soul—at first quietly and slowly, but increasing by sure degrees until it carries all before it.

QUESTIONS

1. What does Naomi signify? Of what does our lesson give a picture?

2. Explain the significance of Elimelech, of Mahlon, and of Chilion.

3. What does Ruth signify? What do the 16th and 17th verses of the lesson show?

4. What are we taught by Ruth's loyalty to God and its reward?

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LESSON 7, AUGUST 13, 1933.

Unity Subject—*Persevering Faith.*

International Subject—*Hannah.*—I Sam. 1:9-11, 24-28; 2:1, 2.

9. So Hannah rose up after they had eaten in Shiloh, and after they had drunk. Now Eli the priest was sitting upon his seat by the door-post of the temple of Jehovah.

10. And she was in bitterness of soul, and prayed unto Jehovah, and wept sore.

11. And she vowed a vow, and said, O Jehovah of hosts, if thou wilt indeed look on the affliction of thy handmaid, and remember me, and not forget thy handmaid, but wilt give unto thy handmaid a man-child, then I will give him unto Jehovah all the days of his life, and there shall no razor come upon his head.

24. And when she had weaned him, she took him up with her, with three bullocks, and one ephah of meal, and a bottle of wine, and brought him unto the house of Jehovah in Shiloh: and the child was young.

25. And they slew the bullock, and brought the child to Eli.

26. And she said, Oh, my lord, as thy soul liveth, my lord, I am the woman that stood by thee here, praying unto Jehovah.

27. For this child I prayed; and Jehovah hath given me my petition which I asked of him:

28. Therefore also I have granted him to Jehovah; as long as he liveth he is granted to Jehovah. And he worshipped Jehovah there.

1. And Hannah prayed, and said:
   My heart exulteth in Jehovah;
   My horn is exalted in Jehovah;
   My mouth is enlarged over mine enemies;
   Because I rejoice in thy salvation.
2. There is none holy as Jehovah;
   For there is none besides thee,
   Neither is there any rock like our God.

GOLDEN TEXT—*A woman that feareth Jehovah, she shall be praised.*—Prov. 31:30.

SILENT PRAYER—*In the silence of my inmost soul, I realize the unchanging might of the divine law.*

Children are typical of innocent, receptive, sincere thoughts. The soul of man desires above all else to be innocent, whole, single-minded. The Israelites, who may be said to typify our true ideas, attached supreme importance to the possession of children. The Jewess who was a childless wife felt herself to be subject to reproach. She considered the birth of a son the most joyful event that could come into her life, inasmuch as a son guaranteed care of her in her later years, while motherhood was a lasting defense against the criticism of all who might otherwise censure her.

The meaning of Hannah is "grace, defense." She may be thought of as the soul established in divine grace and favor through high aspiration, consecration

to God, and much earnest prayer. To attain so high a consciousness, the soul aspires to hear the inner voice of inspiration. Samuel (heard of God) means, by implication, the inner voice. The soul craves new ideas direct from God mind; but as long as it remains conscious of shortcomings, the soul cannot realize the divine indwelling Spirit. As long as Hannah was in bitterness of soul because of her childless state, her prayers remained unanswered. When we fret and worry because we have no idea of the way to obtain our desires, we are apt to make those desires unattainable. We lack understanding.

Eli (summit; Most High) is representative of the intellect under spiritual discipline. When we are deeply stirred by condemnation, we lose our ability to think clearly and dispassionately about our problems. Our mind grows so muddled that we are like one intoxicated. Eli condemned Hannah because he thought she had partaken too freely of wine; but as soon as he understood the nature of her trouble, he reassured her and gave her encouragement. So, when we pull ourselves together and possess our souls in understanding, reasoning out the facts in the light of Spirit and clearly recognizing our chief desire, we touch the spring of spiritual understanding. Then we know that our desire is granted and that it will objectify.

Before realization comes, sadness must be put away. We must learn to keep attuned to cheerfulness. "The woman went her way, and did eat; and her countenance was no more *sad*" (I Sam. 1:18). We must know so firmly that our mental attitude makes our life what it is, that we shall keep our mind and our whole life in constructive channels.

Elkanah, the husband of Hannah, means "God has created." He is typical of the understanding by man that his inheritance is from God, that selfishly man owns nothing. Before we can have divine inspiration we must understand that the Word which is God creates in the soul the voice of Truth. Faith in indwell-

ing Truth quickens the soul, through prayer, meditation, and the affirmation of true words, to a degree of receptivity that enables us to hear and recognize true ideas in our own mind. To gain the entrance of a new idea of life into the soul, we are willing to dedicate the new concept to the pursuit of the highest ideal. The inner voice imparts to us whatever of Truth, of innocence, of faith, of goodness we are able to hear, and we acquire ability to hear through holding steadfastly to our faith in the creative power of the Word.

When first we dedicate ourselves to the attainment of our ideals through the cultivation of intuitive Truth, our understanding is undeveloped. Our first inkling of the fact that the body temple ("house of Jehovah") is to be served and tended by following the voice of intuition comes from a mere glimmer of the truth of our being. They "brought him unto the house of Jehovah . . . and the child was young." Even so, this "still small voice" in us is the voice of God, and we know that its rightful place is in the body temple. "And he worshipped Jehovah there."

The soul loves the voice of intuition, and in its natural state would enjoy it selfishly. But it is necessary for us to detach ourselves from all that would keep us limited by sense consciousness. In his infancy, Hannah gave up Samuel to the service of God. The mothering quality of the mind watches over the thoughts, guards them, nourishes them with the substance of faith, clothes them anew with living words, and sends them forth to their appointed service. Our thoughts are our own in so far as they arise in our own mind; but we must send them forth to bless and to serve the needs of our neighbor, if we would be established in true graciousness, if we would defend our own faith. The only way to defend our faith is by putting it to work.

The godly mother sees her son as high-minded, noble, and good. Hannah knew the influences that had preceded the birth of Samuel. Even before her positive faith had been awakened by Eli, the atmosphere

of consecration to Spirit had infolded her. She knew her son because she knew what had gone into his inheritance.

The voice of the soul is expressed in words and in actions. We recognize soul quality in a voice. The kindly soul is expressed in a kind voice and by kind actions. The poetic soul speaks in a certain lyric quality of voice as well as in the harmonious life.

As long as we prefer the voices of sense—and these are legion—we pay no heed to the voice of intuition. If we prefer the newspaper first thing in the morning to a few minutes of meditation, we need not be surprised when our minds reëcho to us the voice of the press instead of the "still small voice." But when we truly desire to understand our own mind and intentions and to see into the hearts of our neighbors as into our own, we shall not fear to seek intuitive guidance.

Every one who tries earnestly and persistently to live in the Christ consciousness hears the voice of Truth in his own soul, guiding, protecting, caring for him as a mother cares for her child. "He that is of God heareth the words of God." We learn to speak by hearing words, and these words are the ones we use in daily conversation. When we speak true words we give a sure sign that we have heard the voice of Truth in our own soul.

QUESTIONS

1. Of what are children typical, in a metaphysical sense?

2. What is the meaning of Hannah? Why is the constructive habit of thought desirable?

3. Of what interest to the Truth student is the quality represented by Elkanah?

4. Explain the significance of Samuel's dedication to Jehovah.

5. How does the mother quality in the mind help us to understand Truth?

## Lesson 8, August 20, 1933.

Unity Subject—*Following the Inner Voice.*

International Subject—*Samuel.*—I Sam. 3:1-10; 12:1-4.

1. And the child Samuel ministered unto Jehovah before Eli. And the word of Jehovah was precious in those days; there was no frequent vision.

2. And it came to pass at that time, when Eli was laid down in his place (now his eyes had begun to wax dim, so that he could not see),

3. And the lamp of God was not yet gone out, and Samuel was laid down *to sleep,* in the temple of Jehovah, where the ark of God was;

4. That Jehovah called Samuel: and he said, Here am I.

5. And he ran unto Eli, and said, Here am I; for thou calledst me. And he said, I called not; lie down again. And he went and lay down.

6. And Jehovah called yet again, Samuel. And Samuel arose and went to Eli, and said, Here am I; for thou calledst me. And he answered, I called not, my son; lie down again.

7. Now Samuel did not yet know Jehovah, neither was the word of Jehovah yet revealed unto him.

8. And Jehovah called Samuel again the third time. And he arose and went to Eli, and said, Here am I; for thou calledst me. And Eli perceived that Jehovah had called the child.

9. Therefore Eli said unto Samuel, Go, lie down: and it shall be, if he call thee, that thou shalt say, Speak, Jehovah; for thy servant heareth. So Samuel went and lay down in his place.

10. And Jehovah came, and stood, and called as at other times, Samuel, Samuel. Then Samuel said, Speak; for thy servant heareth.

1. And Samuel said unto all Israel, Behold, I have hearkened unto your voice in all that ye said unto me, and have made a king over you.

2. And now, behold, the king walketh before you; and I am old and grayheaded; and, behold, my sons are with you: and I have walked before you from my youth unto this day.

3. Here I am: witness against me before Jehovah, and before his anointed: whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I taken a ransom to blind mine eyes therewith? and I will restore it you.

4. And they said, Thou hast not defrauded us, nor oppressed us, neither hast thou taken aught of any man's hand.

GOLDEN TEXT—*Serve Jehovah with all your heart.* —I Sam. 12:20.

SILENT PRAYER—*I lay aside all preconceived ideas and seek in silence the inspiration of divine wisdom and understanding.*

Every one wishes to know the truth concerning himself, on the constructive side. Every one wants to know what he can do best, what he is meant to do. This desire to know universal Truth as it applies to the individual may be called the divine urge. It is the calling of each man, woman, and child, and every one desires to follow it.

The boy Samuel represents the inner voice, through whose expression we come into a larger realization of ourselves. Samuel was born with the faculty of spiritual discernment, imparted to him by a prayerful mother. Hannah had prayed earnestly for a son and had listened attentively for the inner leadings which showed her just what to do that she might comply with the law and have her prayers answered. This earnest seeking had led her deep into the things of Spirit. Therefore Samuel heard the voice of God before he even knew the meaning of God. "The child Samuel ministered unto Jehovah before Eli. . . . Now Samuel did not yet know Jehovah, neither was the word of Jehovah yet revealed unto him."

This experience of Samuel's is often duplicated today in our own life. We too sometimes fail to recognize the voice of God calling us to consider and understand life. We may think the inner voice is some superficial desire of our own becoming articulate in mind,

and mistaking the source of the call, may refuse to listen. We need to become receptive to the still small voice of Spirit deep in the heart.

Samuel ministered unto Jehovah before Eli, and it was concerning Eli that he received his first flash of intuition. We often feel that we should like to understand clearly the mainsprings of conduct of our associates in either business or pleasure. This understanding came to Samuel at a very tender age, owing to his capacity for spiritual insight and his receptivity to Truth. He saw the misbehavior of Eli's sons, and knew that their father, although he had remonstrated with them, had not prevailed with them to mend their ways. If we watch attentively, we too can see in what respects we fall short of keeping the divine law. As long as the lamp of God is not gone out in the temple of Jehovah (or as long as we are sincerely purposeful), we may hear the voice of Truth calling to us and can make ourselves receptive to its message.

Eli (the intellectual perception of spiritual Truth) failed to keep alive his interest in his work. "His eyes had begun to wax dim, so that he could not see," and he was no longer progressive. The progressive man is always looking for new aspects of Truth, expecting to get a fuller understanding of spiritual laws and of their application. He knows that he will grow, that he will unfold by applying the law, that he will reach the summit, and he is always eager and active in reforming his thoughts and his habits.

Samuel was so obedient to Eli and recognized his authority so unquestioningly, that he mistook the inner voice for that of his master. The converse of this is more often true: we mistake the voice of earthly authority for something higher. We should keep an especially close watch over ourselves, to insure our recognizing the voice of God; for mistaking the voice of man, or that of the mass mind, for the voice of the Infinite within our own soul is a serious matter. Each individual's ordinary voice may or may not be the

expression of the inner voice in his own heart, but it is quite certain that no other voice external to him can be to him the one Voice.

If children nowadays were trained to listen to the voice of God speaking within their own hearts, the secularization that now threatens our civilization would disappear from the world before another generation could reach maturity. The prophecy of Jeremiah, that all from the least to the greatest shall know God and require no further teaching concerning Him, would then be realized. As it is, children everywhere are in need of training in the knowledge of God, to offset the wave of unbelief that is sweeping over the world, or to prevent the world's being engulfed by material-mindedness.

In the latter part of today's lesson Samuel is shown hearkening to the voice of the people when they demanded a king instead of a judge to rule over them. Even in this decision, he sought the guidance of Jehovah. The necessity under which Samuel labored in this matter came about through his failure to train his sons to heed the inner voice. In this respect he failed just as Eli had done before him. Samuel's sons were unjust, oppressive judges over the people, and the latter, rather than submit to this state of affairs, demanded of Samuel the choosing of a king. Samuel yielded to the demand and anointed Saul, but his heart still turned toward his sons and when he appealed to the people for a testimonial covering his long period of service, he could not refrain from mentioning what his sons had lost by his action. They, too, were supplanted by Saul.

The one who listens to the inner voice and follows its guidance in all his undertakings need fear no charges of partiality, bribery, dishonesty, or oppression. His record is clear.

Samuel's chief desire was that the tribes of Israel and their king as well should continue to hearken to the voice of Jehovah rather than follow their own ideas.

As long as we allow intuition to lead us and remain unbiased by passion, prejudice, or self-interest, seeking only what is wise and right, all will be well with us. This course is innately right for man. When we depart from it we lose our sense of certainty and our conviction that we are doing what is for our highest good.

The writer of Proverbs, in the 8th chapter, shows how unmistakable is true wisdom, which is but another term for the voice of God. He says:

"Doth not wisdom cry,
And understanding put forth her voice?
On the top of high places by the way,
Where the paths meet, she standeth;
Beside the gates, at the entry of the city,
At the coming in at the doors, she crieth aloud:
Unto you, O men, I call;
And my voice is to the sons of men."

The voice of wisdom becomes audible to every one who listens diligently with the purpose of using it in his life and affairs.

QUESTIONS

1. What is the calling of each individual?
2. What does Samuel represent, metaphysically?
3. How can we hear the voice of God as Samuel heard it in the temple?
4. Why is the spiritual training of children so important at this time?

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LESSON 9, AUGUST 27, 1933.

Unity Subject—*Wilfulness or Willingness.*

International Subject—*Saul.*—I Sam. 15:13-26.

13. And Samuel came to Saul; and Saul said unto him, Blessed be thou of Jehovah: I have performed the commandment of Jehovah.

14. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen which I hear?

15. And Saul said, They have brought them from the Amalekites: for the people spared the best of the sheep and

of the oxen, to sacrifice unto Jehovah thy God; and the rest we have utterly destroyed.

16. Then Samuel said unto Saul, Stay, and I will tell thee what Jehovah hath said to me this night. And he said unto him, Say on.

17. And Samuel said, Though thou wast little in thine own sight, wast thou not made the head of the tribes of Israel? And Jehovah anointed thee king over Israel;

18. And Jehovah sent thee on a journey, and said, Go, and utterly destroy the sinners the Amalekites, and fight against them until they be consumed.

19. Wherefore then didst thou not obey the voice of Jehovah, but didst fly upon the spoil, and didst that which was evil in the sight of Jehovah?

20. And Saul said unto Samuel, Yea, I have obeyed the voice of Jehovah, and have gone the way which Jehovah sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites.

21. But the people took of the spoil, sheep and oxen, the chief of the devoted things, to sacrifice unto Jehovah thy God in Gilgal.

22. And Samuel said, Hath Jehovah as great delight in burnt-offerings and sacrifices, as in obeying the voice of Jehovah? Behold, to obey is better than sacrifice, and to hearken than the fat of rams.

23. For rebellion is as the sin of witchcraft, and stubbornness is as idolatry and teraphim. Because thou hast rejected the word of Jehovah, he hath also rejected thee from being king.

24. And Saul said unto Samuel, I have sinned; for I have transgressed the commandment of Jehovah, and thy words, because I feared the people, and obeyed their voice.

25. Now therefore, I pray thee, pardon my sin, and turn again with me, that I may worship Jehovah.

26. And Samuel said unto Saul, I will not return with thee; for thou hast rejected the word of Jehovah, and Jehovah hath rejected thee from being king over Israel.

GOLDEN TEXT—*Behold, to obey is better than sacrifice.*—I Sam. 15:22.

SILENT PRAYER—*I give up my personal will and seek, through the power of the Christ mind, to let the good will of God be expressed in me.*

The reign of Saul represents in man the rule of the spiritually quickened will yet functioning in the limitations of personality.

Saul means personal will. In the Bible story Saul represents the consciousness in its natural state, wilful and stubborn, shy and impulsive by turns, yet very brave under great stress.

The will is a most complex phase of the mind, and often perplexes the most acute student. The character of Saul has long been a puzzle to Bible readers. Outwardly, a partial understanding of his career is gained by considering the fact that his was an untrodden path in Israel, with no weight of kingly tradition or precedent behind him. As the first king of the Israelites he had to make the beginning of their monarchical history. The tribe from which he sprang was not the largest or most important in Israel, so that literally Saul had nothing whatever to lean on by way of external authority. For guidance he had to listen to the voice of God literally, as Samuel enjoined him to do. This practice of listening to God would have made his reign a success in every respect if he had followed it consistently; but Saul began in a short time to have ideas of his own and to act upon them. In other words, he began to mix politics with his executive duties, and to allow himself to be swayed by the people instead of obeying the voice of the Lord.

A study of one's own personality will reveal something more of the character of Saul. He represents that in us which lies very close to sense consciousness. When the personal will is wholly given up to sense life, it is a Gentile. When it recognizes Jehovah and has even a semblance of spiritual understanding, it may be counted an Israelite. Saul was recognized and spasmodically inspired by the Lord (I Sam. 10:11) and selected by Him to be king. Yet Saul did not adhere strictly to spiritual law. A homely phrase describes what happened in his case: he "got too big for himself." His power went to his head instead of to his heart.

Though his power and his right to be king came through obedience, he did not fully obey, and because of disobedience he was finally deposed from his kingship. Sometimes Saul followed his own impulses. At other times he carried out the word of the Lord in part.

The Amalekites were descended from Esau. The name Esau refers to the body of man, and Amalek means warlike, dweller in the vale. The Amalekites represent in man those resistant, carnal thoughts which are a great hindrance to his spiritual progress. The Amalekites resisted the Israelites when the Children of Israel came out of Egypt on their way to the Promised Land. Saul was commanded by Jehovah, through Samuel, to destroy utterly these enemies and everything that belonged to them.

Saul carried out his instructions with reservations. He stated that he had performed the commandment of Jehovah, but he took the liberty of setting his own "thus far and no farther" upon that performance. He had saved King Agag alive, as well as the best of the sheep and of the oxen, "to sacrifice unto Jehovah," Samuel found. Samuel tried to impress on Saul the value of obedience and the results of disobedience.

Mistakes like this one of Saul's are very common in the experience of every overcomer, in degree, especially in the beginning of his work of consciously putting aside the sense consciousness and putting on the Christ. We do not willingly deny and let go of "the best of the sheep and of the oxen": those purely physical ideas of life and strength that seem to us to be good and useful in our spiritual progress. But, as we go on in Truth, we learn that all thoughts pertaining to the personal consciousness must be crossed out and their places taken by true, spiritual ideas, if we would abide in the life that is eternal. There will come to us experiences in which the physical sense of life, strength, and endurance will fail. Then unless we have become established in the knowledge of God as the power that will lift us out of the seeming error that confronts us, we

shall fall short of the victory that is rightfully ours.

The 17th verse of our lesson corresponds to the words of Paul, "For when I am weak, then am I strong." When we trust in God within ourselves, and not in outer, mortal seeming, we are truly strong. But if we "save alive" (begin to trust in) our mortal ideas of personal ability, and allow ourselves to become proud, arrogant, or willful, we shall be humbled.

When Saul's disobedience was brought home to him he confessed his sin and asked Samuel's forgiveness, in order once more to worship Jehovah. But Samuel considered obedience to the inner voice so vital to kingship that he immediately declared that Saul had forfeited the right to remain king of Israel. Wilfulness unfits one to rule over his own thoughts, especially the true thoughts of the higher self (the Israelites). "He that is slow to anger is better than the mighty;
And he that ruleth his spirit, than he that taketh a city."

God does not ask us to do great things for Him in our outer personal consciousness of strength and power. Our work is to obey the voice of wisdom within our own heart, the voice of the Lord Jehovah, and to walk in the ways of Truth and love. Our work is to crucify "the flesh with the passions and the lusts thereof" and to put on the "new man," or to become new creatures in Christ Jesus. As we learn to do this, God fights our battles for us, and we are conquerors.

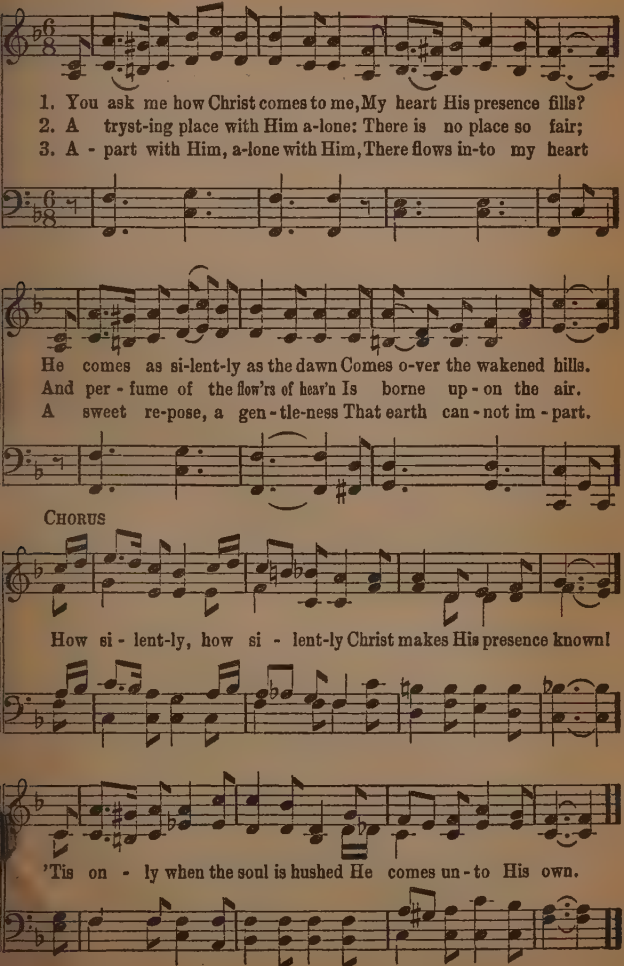
QUESTIONS

1. What does the word Saul mean, and what does Saul's reign represent in man?
2. What do the Amalekites represent?
3. How do we save "the best of the sheep and of the oxen" in our experiences, and so make mistakes like the one that Saul made?
4. When our physical sense of life and strength fails, what do we need to carry us through to victory?
5. What is taught in the last two verses of our lesson? What is "our work"?

# HOW SILENTLY, HOW SILENTLY

Words and Music by
LEORA CARLSON

DUET


1. You ask me how Christ comes to me, My heart His presence fills?
2. A tryst-ing place with Him a-lone: There is no place so fair;
3. A - part with Him, a-lone with Him, There flows in-to my heart
He comes as si-lent-ly as the dawn Comes o-ver the wakened hills.
And per - fume of the flow'rs of hear'n Is borne up - on the air.
A sweet re-pose, a gen - tle-ness That earth can - not im - part.
CHORUS
How si - lent-ly, how si - lent-ly Christ makes His presence known!
'Tis on - ly when the soul is hushed He comes un - to His own.

# JESUS

*By* EDGAR DANIEL KRAMER

When Jesus was a little lad,
As I was years ago,
I think He used to romp and play
Until the sun sank low
Upon the streets of Nazareth—
And through the shadows dim
He hastened to His mother's side,
When Mary called to Him.

When Jesus was a slender youth,
As I was wont to be,
I think He toiled with plane and saw
In far-off Galilee—
Until the twilight filled His shop,
And He trudged through the night
To where His mother leaned to Him
Across the candlelight.

When Jesus was a grown-up man,
As I have been for years,
I think He found the heart to walk
The way of blood and tears
By turning from the cruel world
And doubtings that oppressed
To find strength in His mother's arms,
And peace upon her breast.

# SILENT UNITY

Be still, and know that I am God

## *I daily praise Spirit within me for illumination and ever-increasing wisdom*

The Society of Silent Unity, founded more than thirty-five years ago, is the healing department of Unity School, ministering, without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some ninety consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your coöperation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Give your full name and address. Address your request to

SOCIETY OF SILENT UNITY
UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City, Mo.
Cable address: Unity, Kansas City.

# Health and Prosperity

If the Lord's Prayer were broken into twelve parts, one for each month of the year, it would illustrate our Healing and Prosperity Thoughts given regularly to Unity people. As the Lord's Prayer combines in its parts the various needs of man, so the statements that we suggest for dominant thoughts to hold each night at 9 o'clock, constitute as a whole the needs of the growing soul.

For example, this month's Healing and Prosperity Thoughts emphasize praising and giving thanks to the Spirit of life and health for restoring perfection to the body. You will find that as you repeat these words and meditate on their meaning, certain questions that you have often asked about the character and location of God, will be answered and you will have a feeling of confidence and security in a higher power that is ever with you.

Praising and giving thanks liberate the finer essences of soul and body when we center our attention on Spirit. Spirit is the dynamic force that releases the pent-up energies within man. These energies have been imprisoned in the cells, and when released are again restored to action in the body by the chemistry of creative Mind. The perfection of this restoration is in proportion to the understanding and industry of the individual.

The same general law holds good in demonstrating prosperity through releasing the finer essences of soul and body.

Every thought we loose in our mind carries with

it a certain substance, life, and intelligence. The intelligence we name our thought people. Whenever praise is reflected into these little centers of intelligence and carried to every part of the body and through the ether to a large extension of our soul aura, our whole consciousness and everything about us is tinctured in a degree by these thought people.

When we praise and give thanks for the inexhaustible plenty and bounty of God every little cell picks up the message and like chain lightning carries it through our nerves and out into the ether, and prosperity in many ways becomes manifest.

Thus we prove what Jesus proclaimed, that when we seek His kingdom and His righteousness all things are added unto us.

HEALING THOUGHT

I daily praise and thank the Spirit of life and health for constantly restoring me to perfection of body

PROSPERITY THOUGHT

Let all my thought people praise thee, O God; then shall the earth yield her increase and prosperity become manifest

# PRAYERS ANSWERED

*The following testimonials come from persons who have been healed by the power of Spirit. These testimonials are expressions of the writer's gratitude to God for His wonderful love. Many of the writers acknowledge also the helpful ministry of Silent Unity. Those who wish to gain inspiration from some one whom God has healed may write, in care of the Unity School editorial department, to givers of these testimonials. Each letter must give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodical in which the testimonial appeared*

## *I Will Come and Heal*

I DON'T SEEM TO FIND words to express my thankfulness and gratitude to you for your assistance when my little girl was suffering from inflammation and pain, following a tonsil operation performed some ten days before. It seemed as though she grew worse all the time, and that neither of us could stand much more.

In carrying on my prosperity drill, I had seen God's hand in our affairs. I read *Unity Daily Word* and *Weekly Unity*, and am getting wonderful help for myself, but I felt that I just had to have help in relinquishing my child to His care. So I sent the telegram to you, knowing that everything was going to be all right. I talked to my little girl, and we prayed to God and thanked Him.

Upon going to bed that night, we again prayed, thanked God for His goodness, and said that we should go to sleep, and that God would do the rest. And we did go to sleep. I awoke at midnight, but my daughter slept on peacefully. I joined with you in prayers of thankfulness, for that was the first night she had slept much. I went to sleep again and neither of us wakened

before morning. My daughter was hungry, ate her breakfast for the first time without pain. My husband just couldn't understand it. Then I told them what I had done. It was a great victory for me, as my husband holds different views, but this surely went home. My little girl perked up and said that God had healed her. Today she is playing around, well and happy. We think it is wonderful, and surely thank you.—*Mrs. C. A. McM., Las Vegas, N. Mex.*

I AM VERY GRATEFUL for the help that I have received through your prayers and literature. A few weeks ago we asked for your prayers for our little son, who seemingly had developed a case of whooping cough. Before the letter had reached you, he was much improved, and in a few days he was entirely well and back in school. The child himself coöperated with us earnestly and faithfully. I am inclosing, with our heartfelt thanks, a love offering of five dollars.—*G. D. S., New Orleans, La.*

IT WAS A MONTH AGO that I telephoned you that R—— W—— had a very high fever. The doctor who had been summoned diagnosed the case as "early pneumonia" and advised his immediate removal to a hospital. That evening I wired you this news. I kept affirming healing affirmations and felt confident that he would get well, although I was assured that pneumonia is a very treacherous disease and hard to pull through. But thanks to God and to your prayers, R—— is well. Please accept my gratitude, and I am inclosing a love offering.—*D. C. D., Brooklyn, N. Y.*

I RECENTLY RECEIVED a special delivery letter from M—— H——, asking for prayers for her three-year-old daughter D——, who was ill with what seemed to be pneumonia. I immediately sent the letter by air mail to Silent Unity. M—— said later that when she wrote me she was frantic with fear, but as soon as she had given the letter to the postman, she felt her faith renewed, and D—— seemed better that very hour. Her

recovery has been miraculous, and she is now her own gay, happy self once more. We are most grateful. —*E. H. H., Los Angeles, Calif.*

I ASKED YOU for your prayers that I might be healed of tuberculosis, and I am thankful to say that I am healed, and so perfectly that the doctors say that I need have no fear of reinfection. They have also stated that no matter how skilled a physician may be, none could take credit for my speedy recovery. I appreciate your loyal and loving work in my behalf. —*Mrs. H. B. I., Fullerton, Calif.*

## *Filled with Plenty*

A MONTH AGO we requested your prayers that a buyer for one or both of two pieces of property, might be led to us, which would help tide us over a critical financial situation. My wife just called me to say that a buyer has paid a deposit on the property and that the sale will be completed in a few days. Praise God for a direct answer to prayer and for your loving and encouraging interest in us. God bless and prosper you!—*R. A. S., Memphis, Tenn.*

YOU MAY DISCONTINUE your prayers for me. From the most unexpected place, seemingly out of nowhere, a position came for me. Surely the Spirit of the Lord goes before me, and makes my way easy and successful. Please accept my love offering. Believe me, it comes from my heart.—*A. J. G., Billings, Mont.*

SOME TIME AGO I wrote to you for your prayers that we might have a rich harvest. In spite of drought we had a fine crop of corn, so far as I know, the best in our locality. May God bless and keep your good work going.—*A. S., Glendo, Wyo.*

LESS THAN two weeks ago I wrote for your understanding help in our unemployment situation. Since receiving your instructions and studying the les-

son, all fear has left me and my faith has increased. My husband has just heard that he has a position that starts on Monday.

My gratitude to you for showing me how to "think straight." I am very grateful.—*Mrs. E. M. B., New Rochelle, N. Y.*

YOUR PRAYERS have helped my mother to collect rents that were overdue seven months, although there was apparently no possibility of collecting them. This is a wonderful demonstration, and I thank and bless you for your loving service and gracious help.—*E. H., Detroit, Mich.*

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## *He Shall Have Abundance*

THE PROSPERITY bank drill has done much for me and mine, not only in financial matters, but in many other ways. I feel that we have had more happiness from the good in our daily lives than from money. Due to domestic trouble my daughter was on the verge of despair and wrote to me for advice. I sent her some wonderful articles from *Weekly Unity,* seemingly written to fill her need. In reading them, her burdened heart was much relieved, and she wrote for more. I then sent her *Lessons in Truth* by H. Emilie Cady. In reading this wonderful book, her eyes were opened to Truth, and she declared that Unity teachings were the most wonderful thing that had ever come into her life. She then sent for *Remember,* Lowell Fillmore's inspired book that is doing so much good in this world. The grief and bitterness in my daughter's life have been greatly overcome by the inspiring lessons in these wonderful books. With the money from my prosperity bank I am sending her *Weekly Unity* for a year.

About a year ago I fell and broke my ankle. The doctor said that it would be a year before I could walk again. In six months I was walking as well as ever. The ankle had healed perfectly. I was then seventy-one years of age. Last fall I developed a case of pneu-

monia. My children insisted (against my wishes) that I have a doctor called. I was much worse after his visit. After a week of treatment and medicines—getting worse all the time—I called for Charles Fillmore's book *Christian Healing*. Using the healing statements faithfully, in a few days I was up and helping with the work, as well as ever. I never was in better health than now. Praise be to God and thanks to Unity! —*Mrs. M. E. J., Bellevue, Wash.*

## *Search the Scriptures*

THE INSTRUCTIONS in your letter of the 21st have been followed. I have studied *Lessons in Truth* faithfully, and while I do not think that I shall ever reach a point where I shall not be benefited by the repeated study of this book, I can answer the questions in the back without reference to the text.—*J. H., Mixcoac, Mexico, D. F., Mexico.*

I WRITE MY LESSONS when I feel that I am prepared to go on a step higher; I find that that is after my soul has grown to the dimensions of the present lesson. This lesson on "Imagination" has been what I call a pivotal lesson. All that has gone before seems to focus right in this one. Shock after shock has started refining fires in my soul. Praise God! The value of these lessons is beyond estimate. I deeply appreciate your help and patient guidance, and in happy anticipation await Lesson 10.—*B. H., Ellisport, Wash.*

## *The Sun Stood Still*

I AM WRITING to thank you for your prayers for rain in this vicinity. We have had some fine showers, and best of all, we at last have the realization that God is our supply and our support. I thank you and bless you in His name.—*Mrs. F. T., Mitchell, S. Dak.*

SINCE I WROTE TO YOU for your prayers for rain we have had several good showers and a good soaking,

two-inch rain. God always answers prayer if we pray aright. Thank you for your help.—*K. W., Burchard, Nebr.*

I WROTE FOR your prayers for rain, and almost as soon as I had sent you the letter, we had a lovely rain. So all my business worries are over and everything looks bright. I am truly grateful to you for your help, which brought on this convincing demonstration. May your splendid work continue to help others!—*Mrs. G. B. W., Hackberry, Ariz.*

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## *My Help Cometh from Jehovah*

GOD BLESS YOU for your patience and perseverance with me and for your blessed, soothing letters. They are like balm to my soul. As a consequence, I am living in a world today where fear is unknown, and I have learned, after doing my best, to trust Him.—*Mrs. G. F. G., Milwaukee, Wis.*

UNITY TEACHINGS have been a great help to me. My faith has cheered me when I have felt discouraged, inspired me when I have almost given up all hope, and given me strength and courage to carry on. Thank you for your kind letters and for the help that you always give so lovingly.—*E. H., Corona, N. Y.*

YOUR HELP in bringing me to an understanding of what life should be is of much value to me, and I am truly grateful for your teaching in showing me the way to God.—*Mrs. W. B. N., Ojai, Calif.*

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## *Love One Another*

I HAVE NEVER before known such peaceful and harmonious living as I find through your teachings. I can feel the reassuring power of your prayers and I am very grateful.—*L. B., La Crosse, Wis.*

CONTENTMENT, JOY, and peace of mind have been our greatest blessings—due to your prayers.

Though my husband has had his salary cut, we have maintained this consciousness, and we are very gratefull to you.—*V. A., Saranac Lake, N. Y.*

I WROTE YOU a few weeks ago for prayers that there might be harmony and understanding between my employees and myself. Everything has cleared up beautifully, and I thank God and Unity for the harmony I am now enjoying. God bless you all.—*M. L. W., Cleveland, Ohio.*

## *I Am the Light*

I WISH TO ADVISE you that my husband and I have become reconciled, and I am sure that this was brought about through our joint prayers.—*E. K., Brooklyn, N. Y.*

MY LIFE IS completely changed since I began studying Unity teachings. I am transformed! No other religion on earth could have done the things for me that you have done. The old life is dead, and a new life is unfolding for me. Praise God and Unity! —*Mrs. I. F. C., Smiths Station, Ala.*

I AM VERY HAPPY to see the lives of many persons being transformed through your words of Truth. Life is sweeter and more beautiful through the teachings of Unity.—*G. W. H., Coronado Beach, Calif.*

## *He Is My Refuge*

MY PRAYERS and the prayers of Silent Unity have been answered, for which I thank God! My son has received employment, and my health has improved greatly. May God bless you!—*A. W. K., Buffalo, N. Y.*

THREE DAYS AFTER my asking for your help in the adjustment of my financial condition, God blessed me. I received my back salary, my monthly compensation, and was also in receipt of an anonymous gift. My

blessings are countless since I started reading Unity literature.—*A. R. W., Dansville, N. Y.*

A FRIEND OF MINE was kind enough to put some of the Unity publications in my hands, and they helped me greatly in recovering from a mental illness. —*M. H., Joliet, Ill.*

## *Unto Us a Child*

I AM VERY HAPPY to tell you that I have a lovely baby girl. Thanks to your prayers and help I got along beautifully, and I thank you with joy and gratitude for all you have done for me.—*Mrs. W. M. S., San Diego, Calif.*

TWO WEEKS AGO a perfect baby boy was born to me. Thanks to you, dear friends, who turned my eyes toward God, I had a very easy delivery. I am gratefully inclosing a love offering.—*Mrs. J. D., Brooklyn, N. Y.*

## *Father, I Thank Thee*

THERE ARE so many things that I like about Unity teaching. It is not aggressive. Its simplicity appeals to the cultured mind and is also understandable to the less intellectual.—*Mrs. I. T. C., Teaneck, N. J.*

THANK YOU for your prayers and help. They have made us strong and unafraid to live each day and to send out blessings and happiness to others, thereby filling our hearts with joy.—*M. I. L., Hamilton, Ontario, Canada.*

I FEEL THAT I cannot do enough for Unity in return for all the joy I have had since I first learned the Unity way of thinking. Slow as I know myself to be in claiming all that is mine as a child of God, still there is nothing for which I would exchange what I have learned and the progress I have made.—*Mrs. E. M. M., Halifax, Nova Scotia.*

# *Help From* SILENT UNITY

*These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life*

Our pet cat died and I am filled with remorse that I did not try harder to save him. My neglect of him haunts me, and I know you will help me to find peace. Please enlighten me.—*Extract from a letter answered by Silent Unity.*

There is a lesson in every seeming tragedy whereby man may lay hold of the spiritual essence of being and not become entangled in the physical expression and outer form which clothes the spirit. Man must learn to control his feelings and emotions with such strength, poise, and understanding that he is untouched and unmoved in the presence of the most exquisite joy as well as the deepest tragedy. He must be instant in feeling the presence of God in the situation, regardless of negative appearances; for this is a divine command. Man cannot be trusted with the power and wisdom of divine sonship while he is yet subject to unbridled emotions. To the ordinary thinking mind it may seem that he has lost all sense of love by such an attitude; but in fact he has only come to the place in unfoldment where he sees things from the standpoint of Truth rather than appearances and personal reasoning: he has learned to temper his love and emotion with understanding, and has become the master rather than the subject of his feelings.

Of course, it is fine to love animals; for a part of man's mission in earth is to lift up and redeem the animal world. However, that love should not be such an attachment that one is grieved when the object of love is taken away. If the Father had not projected a higher plan of love and living for you, He would not

have let your soul advance beyond the animal kingdom. He made you human, with aspirations toward spiritual reality, and He gave you capacity to love, bless, and help your own kind. He made the animals to love one another according to their concept of love and attraction. You have outgrown the animal world, and you should not be distressed over the changes that occur in the evolving of the so-called animal soul. All things advance into higher, purer, nobler forms as the soul lays hold of higher life.

In the transition from the lesser to the greater there must be surrender, a letting go of that which has meant life and happiness and joy of expression, that the spirit indwelling may lay hold of the larger life. In seeming destruction of life in the animal world and the lesser forms of life in earth there is not really dissolution, but a preparation for higher and finer forms; the pangs of rebirth, the readjustment of growth and unfoldment. A true disciple is not attached to forms, but sees the eternal spark of life, the divinity of being, in all created things, a living presence not affected or disturbed by changes that take place in the evolution of earth substances that form the body.

With this understanding we are sure you will release all sense of self-condemnation in regard to the passing of your cat. Become the master supreme in all that appears in your world. As you make your emotions serve you with the true purpose of their being you will find a new power quickened in you. Unbridled emotion is the very pure and mighty power, direct from the Godhead, which has been misdirected through wrong use.

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I am not entirely convinced as to the truth of your teaching as regards some matters . . . at least I will say that I have had no demonstration of these truths in my experience. When I recall the poverty and hard lives of many of the old saints of the Bible, I wonder if you are right in saying that we may secure any blessing whatsoever, if we ask for it and believe that we have it. To be sure

Jesus did make promises to that effect, but I have never seen any one who secured everything for which he made request, by any means.—*Extract from a letter answered by Silent Unity.*

Your letter has been read with our deep interest and with the sincere desire to help you to find the Christ light that shall reveal to you all Truth and shall set you free from the limitations of the personal self.

Jesus said, "When he, the Spirit of truth, is come, he shall guide you into all the truth." The power of Truth to demonstrate cannot be based on appearances, or the lives of other persons, even though they be saints, seers, sages, or prophets. The best of us, as long as we are living in the flesh, have our human limitations. Truth is that which is true and unchanging, regardless of appearances. Had Jesus Christ given His attention to the limitations of those about Him, He would never have reached the goal of perfection that he attained. He is our example, and it is our privilege to realize, as He did, that our "heavenly Father is perfect," and then keep our vision fixed on Him. This was the secret of Jesus' marvelous works, and it is the secret of our demonstrations. Jesus left with us all the power and authority of the Christ with which He was endowed, and as we keep our vision on the Christ perfection, as He did, we too shall show forth the glory and the majesty of God.

If we would progress spiritually, we need to take Jesus Christ as our pattern and seek to measure up to His standard of Truth. When we look to Him as our authority and seek in every way possible to conform our life to His teaching, all things will be possible of accomplishment. In striving for demonstrations we need to remember that "things" are always secondary. The Jesus Christ way is this: "Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you."

To prove the teachings of Jesus, we need to enter into the consciousness of the Spirit of truth and

live it as He did. We enter into Spirit by turning our attention to God in daily prayer and devotion. "If thou return to the Almighty, thou shalt be built up . . . the Almighty will be thy treasure, and precious silver unto thee."

Return to Him, dear friend. Give to Him the substance of your thoughts, your faith, your energy, and you shall "be built up." The Christ will become a tower of strength, of light, of faith, and of substance within you that shall draw to you every good thing. Retreat to the silence of your own soul and meditate on the words of the inclosed prayer. Then rest in the faith of this promise: "All things whatsoever ye pray and ask for, believe that ye receive them, and ye shall have them."

Awake to the Christ within yourself, and the light of His glory shall shine upon you.

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Will you pray for me for freedom from the dark force of disembodied spirits?—*Extract from a letter answered by Silent Unity.*

There is a way to freedom, blessed friend, and this way is the Christ way. While we can show you the path, you must walk in it with divine boldness and fearlessness, and no one else can walk in it for you.

We know that you are quite familiar with the power of vibration. Singers who have powerful voices, by holding on one note, can shatter a glass into hundreds of pieces. An officer in charge of a company of soldiers gives the command to break step before crossing a bridge; for he knows that through that perfect marching rhythm, a vibration is put into effect which may cause the bridge to collapse.

Through constantly intoning the name of Jesus Christ and sending His light before you into every contact, all appearance that is unlike Him will be scattered into its native nothingness. The name of Jesus Christ sets in motion the mightiest force in all the

universe. With His light to work for you, nothing in all the world can prevail against you. Let the name of Jesus Christ infold you in the impenetrable light of Christliness, and radiate through your whole being. Let the piercing glow of Jesus Christ flow from your eyes, and you will shatter all that is unlovely to the vision. Allow your ears to become attuned to the abiding Christ presence, and you will hear only those divine harmonies which flow from His name. Let your words become so rich with the melody of Jesus Christ that you will speak with power and authority to every adverse condition; and when you speak the words "Get thee hence," all darkness will be driven out, like a weed tossed before the might of a strong wind.

Never contend or fight an appearance of evil in anger, resentment, or fear, for in so doing you give it power. Should an appearance of darkness or evil seem to approach you, do not rebel, but meet it with fearlessness and with the boldness of your own indwelling Lord. A wasp may buzz about you, but if you are calm and unmindful it will go about its own work. Try to oppose it, and you are sure to feel its sting of fear.

Remember always that He that is within you is greater than all else.

Read Luke, chapter 8, commencing with verse 27, and you will see how the Master Christian cast demons from the presence of the blessed man "Legion." The command of Jesus Christ is as potent today as it was at that time.

The love of Jesus Christ satisfies every desire in your soul. Fall in love with Jesus Christ; seek Him with all your heart, with all your soul, and with all your mind, and you will be richly blessed; for you will experience the wealth of free-flowing, holy Spirit.

We bless you, dear friend, and we now see you sitting at the feet of the Master, as did the faithful Legion of old, and as you hold fast to the shining robe, peace will fill your soul and flow into your whole world.

# THE PURPOSE OF UNITY

UNITY SCHOOL OF CHRISTIANITY is an independent educational institution, teaching the use of the Jesus Christ doctrine in everyday life.

Its purpose is not to found a new church or sect, but to help and teach men and women of every church and also those who have no church affiliations to use and prove the eternal Truth taught by the Master.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, producing discord or harmony, sickness or health; how it brings man into understanding of divine law.

We suggest that you accept what, in our literature, appears to you to be Truth, and that you withhold judgment on the remainder until you understand it better. If you seek the Holy Spirit as your guide into the fullness of Truth, you will know for yourself what is of God and what is of man.

As we keep on searching for Truth, we no doubt shall change some of our ideas, until everything short of the perfect will of God is dropped from our life and from our doctrine. There would be no difference of opinion among Christians if human ideas did not prevail widely, for there is but one Truth, and some day we "shall see eye to eye."

A Unity center is an independent association of Unity students formed to provide, maintain, and conduct a place of assembly, where the principles of practical Christianity, as set forth by Jesus Christ and interpreted in the light of present-day experience by the Unity School of Christianity, shall be taught.

Unity centers and study classes are places of religious research for all people, regardless of creed; and places where helpful instruction in Christian living may be received. They are voluntary associations of such Unity students as may desire to band themselves together for study, mutual help, and service.

Through its field department the Unity School of Christianity offers an advisory service for the purpose of promoting high standards of center conduct.

Information concerning Silent Unity (Unity School's healing department) may be found elsewhere in this magazine.

## A "Diet" of Truth

In our work of spreading the glad tidings of Truth, the Silent-70 department sends Unity literature into hundreds of institutions of various kinds, and many interesting reports are sent us telling of the good results achieved. Those who have sent love offerings to aid in this work will be glad to know that we receive such letters as the following, which comes from a Masonic home in the east:

*"Your generous supply of literature has been much enjoyed; in fact, I do not know how we could live without it. Our sixty children fairly "eat up"* Wee Wisdom, *and the four hundred "oldsters" enjoy the other publications. I have more requests than I can fill for* Unity *and for* Unity Daily Word. *There are many problems to be met here, and your publications have been a godsend to us."*

## Enroll for Third Term of School

The third term of the Unity Training School begins July 31, and will continue until August 25. Subjects of great interest will be taught during this term, some of which are The Fourth Dimension, by Charles Fillmore; The Silence, by E. V. Ingraham; Higher Mysticism, by H. B. Jeffery; Center Ministry, by Marie Handly; Meditation, by Frances W. Foulks; and Reading Between the Lines (book reviews), by Ernest C. Wilson.

The school is happy to offer such attractive courses at this convenient season for vacation students, family groups, leaders and teachers.

During the third term there will be a one-week Center Leaders' Conference (August 21 to August 25), the purpose of which is to bring leaders and teachers

together so that they may renew Christian fellowship with Unity headquarters and with one another, thereby strengthening the Jesus Christ ministry in Unity Field activities. This conference period will, however, in no way conflict with the regular Training School work.

Enroll now for the third term, which promises to be an especially interesting one. Address your letter to the Unity Training School, 917 Tracy, Kansas City, Mo.

## Letter from a Home Study Pupil

*I began to study under your guidance, a very much discouraged, heartbroken new widow, with shaken faith, and grief and failure on all sides. It has taken a little more than a year to complete the thirteen lessons, and oh, how much I have learned, how much wisdom and understanding have been revealed to me since I began to study. I am now an entirely different person, and all my affairs, too, have undergone a change for the better, thanks to Unity for pointing out the way. I sincerely hope this last paper does not conclude the course. If so, is there another I may take?*

*I am at present teaching school—a very great demonstration, by the way, as I had not taught in years, and I know there are many, many efficient teachers without positions. It has really been a remarkable demonstration, and the beautiful way in which even small things are working out is a revelation to all who have followed my development. I can never thank you enough; I only pray for guidance that I may help others as you have helped me.*—F. S. C.

Information about our home-study course can be obtained by addressing a card to the Unity Correspondence School Department, 917 Tracy, Kansas City, Mo.

# *Appearing This Month in*
# Other Unity Periodicals

## "We'll Teach Him to Spoil Our Fun!"

No wonder the boys were indignant! To be chased out of Johnson's pasture where their team had always played baseball—and just because a Mr. Bently now owned the field. "We'll teach him to spoil our fun!" they declared, and set about planning a revenge. But just then Don found a letter lying in the weeds beside the road. It was directed to Mr. Robert Bently. Don thought he ought to deliver the letter, and in spite of the protests of his friends, he gave the letter to Mr. Bently. The happy outcome is told in "The Lost Letter," by Marjorie Bryan Martin, in the August issue of *Wee Wisdom*. Boys and girls will gain a valuable lesson from this interesting story.

## The Value of the Silence

The August issue of *Good Business* carries an article by Frank V. Martinek, assistant vice president of the Standard Oil Company of Indiana, which sets forth the value of entering the silence, of losing all contact with the outer world, and becoming receptive only to vibratory impressions of the soul. Following the article, which is entitled "Silent Communication," is a prayer of realization, embodying the thoughts that are stressed in the article.

## "The Truth Shall Make You Free"

How many adverse laws have you made for yourself and others? Do you fear that sitting in a draught or

getting your feet wet will make you ill? Why not put yourself and your friends under the law of liberty from fear, disease, and lack. If you are under some self-imposed law of bondage, you can be released only by yielding it to the freeing Truth of Christ. In Truth you are free from every adverse belief. So says the August issue of *Unity Daily Word,* in an article entitled "The Law of Liberty."

## The Secret of Demonstrating Youth

The August issue of *Youth* carries a letter from a reader in which this question occurs: "Has any one ever been able to demonstrate youth when he was what the world terms 'old' in years?" No doubt you too have wondered about this, and you will be interested in the editor's reply to this letter, following which is a letter from Dorothy Yost, a well-known *Youth* writer, who describes her idea of the "fountain of youth." Do not miss this series of worth-while letters.

## Does God Ordain Disaster?

Truth students are often confronted with questions in reference to world calamities such as earthquakes, fires, floods, and so forth. "How can we say that God is just and merciful and loving when such things come about? Does God ordain them? Are seasons of wholesale death a part of the law of life?" "This Orderly World," an article by Sonya Max appearing in *Weekly Unity* this month, will give you an interesting explanation of the "why" of such things with regard to the individual. You will learn that by constantly trying to express in your thoughts and actions the Spirit of God that is within you, you can face any danger and know that you will not be harmed.

# CLASSIFIED DIRECTORY

## Unity Centers and Unity-Literature Dealers

This directory is provided as a guide for those who wish to attend Unity meetings and secure Unity literature in various cities. Unity periodicals and textbooks are carried by all centers listed:

*** indicates: Permanent centers whose teaching and practice are uniformly in keeping with Unity School's standards.

** indicates: Unity Study classes and probationary center ministries.

* indicates: Literature dealers and independent Truth centers that carry the Unity literature, but whose teaching program and visiting speakers do not come strictly under the classification of Unity work.

§ indicates: Either Home of Truth, Divine Science, Christian Assembly, or Church of Truth center. These centers sponsor various presentations of Truth differing slightly from Unity, but all in harmony with the Christ message.

### ALABAMA

*Mobile*— * Unity Cl, 256 N Conception

### ARIZONA

*Phoenix*— *** Unity Cen, 805 N Third

### ARKANSAS

*Little Rock*— ** Unity Cen, 809 W 15th

### CALIFORNIA

*Alameda*— § Home of Truth, 1300 Grand
*Alhambra*— ** Unity Soc, 133 N Garfield
* Unity Cen, 19 W Main
*Bakersfield*— ** Unity Cen, 1729 19th st
*Berkeley*— ** Unity Cl, 1176 Colusa
*Burbank*— *** Unity Cen, Gregg bldg
*Compton*— *** Unity Study Club, 311 So Acacia
*Eagle Rock*— ** Unity Cen. 4652 Eagle Rock
*Glendale* *** Unity Cen, 119 S Kenwood
*Hollywood*— *** Unity Lib, 1030 N Western; Unity Cl, 1651 Winona
§ Truth Center, 6633 Sunset
*Huntington Park*— *** Unity Cen, 6209½ Rugby
*Inglewood*— *** Unity Tr Min, 426 E Queen
*Ione*— *** Unity Study Cl, Main & Preston
*Long Beach*— *** Unity Soc, 432 Locust
* Meta Studio, 121 Chestnut
*Los Angeles*— *** Unity Temple, 2120 S Union; Unity Assembly, 233 S Broadway; Unity Harmony Cen, Alexandria Hotel; Christian Unity, 148 N Gramercy
** Unity Cen, 1002 S Burger;
* Unity Truth Cen, 815 S Hill; Fowler Bros, 747 Bdwy; Bullock's; Advance Bk Co, 628 W 8th; May Co, 8th & Hill; Church of Divine Healing, 1684 W Adams; Anna McMillan, 4118 Central (col)
§ Home of Truth, 1975 W Wash
*Napa*— * Mrs Ralph Wilson, 938 Seminary
*Oakland*— *** Unity Cen, 1424 Alice
** Unity Cl. 5365 Fairfax
* Meta Lib, 532 16th; J E Harding, 878 Wood (col); H C Capwell & Co
§ Truth Cen, 3006 Fruitvale
*Pasadena*— *** Unity Soc, 11 N Oak Knoll
** Temple of Living Word, 65 S Roosevelt
§ Church of Truth, 690 E Orange Grove
*Pomona*— * Meta Bk sh, 1084 W 4th
*Redlands*— ** Leona Ballou, 906 Tribune
*Richmond*— *** Beulah Tiller, 146 2d
*Sacramento*— *** Unity Cen, 2130 21st
*San Bernardino*— *** Unity Cen, 2189 E st
*San Diego*— *** Unity Soc, 412 A st
*San Francisco*— ** Unity Temple, 115 O'Farrell
§ May Wiggin, 177 Post
* Meta Lib, 177 Post; The Emporium; Truth Cen, 1212 Market; Mission Truth Cen, American hall
*San Jose*— § Christian Assembly, 72 N 5th
*Santa Barbara*— § Truth Cen, 227 E Arrellaga
*Santa Cruz*— *** Truth Cen, 151 Garfield
* Meta Lib, 35 Walnut
*Santa Monica*— *** Unity Cen, [redacted] Arizona
* Universal Truth Lib, 1337 Ocean
*Santa Rosa*— ** Unity Cen, Masonic Temple
*Stockton*— *** Unity Cen, 822 N Center
*Van Nuys*— *** Unity Cen, 14550 Victory
*Whittier*— *** Unity Soc, 410 S Greenleaf
*Willow Glen*— § Christian Assembly, 1305 Lincoln

### COLORADO

*Colorado Springs*— ** Unity Cen, DeGraff bldg

*Denver*— ** Temple of Prac Chr 1437 Glenarm
* Publication Bk st, 514 15th
*Pueblo*— * Truth Cen, Congress hotel

CONNECTICUT

*Hartford*— ** Unity Reading Rm, 750 Main
*Stamford*— *** Unity Soc, 4 South

DISTRICT OF COLUMBIA

*Washington*— * Unity Soc, 1326 I, NW

FLORIDA

*Daytona Beach*— ** Unity Cen, (col) Masonic Hall, Weaver st
* Herbert Rodwell, 110 N Beach
*Jacksonville*— *** Unity Cen, Union & Hogan; Unity Cen, 804 Pippin (col)
*Lakeland*— ** Unity Cl, 54 Lake Hunter
*Miami*— ** Unity Cen, 128 S E 3d
*St Petersburg*— *** Unity Church, 646 5th ave S
*Tampa*— *** First Unity Soc, 222 W Lafayette
*West Palm Beach*— § Temple of Truth, 600 S Olive

IDAHO

*Boise*— * Unity Study Cl, 517 N 10th; Truth Cen, 203 Fidelity Bldg

ILLINOIS

*Bloomington*— *** Unity Cen, 526½ N Main
*Chicago*— *** Unity Soc, 159 N State; Unity Fellowship, 25 E Jackson
** Unity Study Cl, 4837 S Parkway (col)
§ Divine Science College, Straus bldg; Home of Truth, Lake View bldg
* South Side Cl, 4307 S Mich (col)
*Decatur*— *** Unity Cen, 308 W Main
*Galesburg*— ** Unity Cen, 314 E Main
*Moline*— *** Unity Cl, Peoples Power bldg
*Peoria*— *** Unity College, 1821 Main; Unity Cl, 503 E Maywood
*Rockford*— ** Unity Cen, Stewart bldg
*Springfield*— *** Unity Cen, 509 S 6th

INDIANA

*Indianapolis*— *** Unity Cen, Kresge bldg
* Truth Cen, 4455 Bdwy
*Muncie*— ** Unity Cen, 201½ E Main

IOWA

*Cedar Rapids*— *** Unity Cen, 728 4th Ave E
*Davenport*— *** Unity Cen, Whitaker bldg
*Des Moines*— *** Unity Cen, K P bldg
*Sioux City*— *** Unity Cen, Martin Hotel
*Waterloo*— *** Unity Cen, Lafayette bldg

KANSAS

*Topeka*— *** Unity Cen, Jayhawk hotel

KENTUCKY

*Louisville*— *** Unity Truth Cen, Ft Nelson hotel; Truth Cen, 1322 S 4th

LOUISIANA

*New Orleans*— ** Unity Soc, 604 Canal

MASSACHUSETTS

*Boston*— *** Unity Cen, 25 Huntington
§ Home of Truth, Hotel Vendome
* Meta Club, 25 Huntington; Old Corner Bookstore, 50 Bromfield

MICHIGAN

*Battle Creek*— * Book Nook, 90 Highway
*Bay City*— ** Unity Cl, First Presbyterian Church
*Detroit*— *** Unity Cen, 100 W Kirby
*Grand Rapids*— ** Unity Soc, 61 Sheldon
*Kalamazoo*— *** Unity Cen, 209 W Dutton
*Royal Oak*— ** Unity Cen, 500 S Main

MINNESOTA

*Duluth*— *** Unity Cen, 215 W 2d
*Minneapolis*— *** Unity Soc, Plymouth bldg; Unity Cen, 1108 Nicollet
* F M Barrett, 2947 Park
*Red Wing*— ** Unity Cl, 415 Dakota
*St Paul*— *** Unity Cen, Frontier bldg

MISSOURI

*Kansas City*— *** Unity Reading Rm, Waldheim bldg; Unity S S Cen, 3538 Harrison; Unity Soc, 913 Tracy; Unity Cen, 2216 Brooklyn (col)
*St Joseph*— *** Unity Cen, Empire Trust bldg
*St Louis*— *** First Unity Soc, Kings-Way hotel; Unity Soc, 5579 Pershing
** So Side Unity Group, 3611 Bates
§ Divine Science Church, 3617 Wyoming; No Side Divine Science, 4300 Gano

MONTANA

*Billings*— *** Unity Cen, Northern hotel
*Bozeman*— *** Unity Cen, 301 S Black
*Butte*— *** Unity Cen, YMCA
*Helena*— * Meta Cen, Unitarian Church bldg
*Great Falls*— ** Unity Cl, 313 Central
* Truth Cen, Columbia bldg
*Livingston*— *** Unity Cen, Murray hotel
*Missoula*— * Unity Cl, 447 W Broadway

NEBRASKA

*Lincoln*— *** Unity Soc, 1548 O st
*Omaha*— *** Unity Cen, Courtney bldg
* Meta Lib, Patterson bldg

NEVADA

*Reno*— ** Unity Cen, 339 W First

NEW HAMPSHIRE

*Manchester*— * Home of Truth, Hotel Carpenter

NEW JERSEY

*Atlantic City*— * Temple of Truth, Central Pier
*East Orange*— * Divine Science, 19 Washington
*Montclair*— *** Unity Cl, 14 S Park
*Newark*— *** Unity Soc, Berwick hotel
* Truth Cen, 97 S 10th
*Plainfield*— *** Unity Cen, Babcock bldg

NEW MEXICO

*Albuquerque*— ** Unity Rdg Rm, 210 N 6th
*Raton*— ** Unity Soc, 321 N 4th

NEW YORK

*Brooklyn*— *** Unity Soc, 50 Livingston
*Buffalo*— *** Unity Soc, 154 Lancaster
*New Rochelle*— ** Unity Cen, 271 No ave
*New York City*— *** Unity Soc, 11 W 42d; Unity Cl, 2 W 130th (col)
* Brentano's, 1 W 47th; Universal Truth Cen, 360 W 125; Church of Healing Christ, Biltmore Hotel
§ Church of Truth, Salmon Tower bldg
*Rochester*— *** Unity Cen, Seneca hotel; Unity Soc, 633 East
*Schenectady*—*** Unity Soc, 1029 University
*Syracuse*— * New Thought Cen, 155 E Onondaga

OHIO

*Akron*— *** Unity Cen, Pythian temple
*Alliance*— ** Unity Cl, 238 Main
*Canton*— *** Unity Soc, 610 Market N
*Cincinnati*— *** Unity Cen, 26 E 6th; Unity Gleaners, 2942 Minot, Oakley Station
* New Thought Temple, 1401 E McMillan

*Cleveland*— *** Christian Unity, 3843 Prospect
§ Church of Truth, Hotel Olmstead
*Columbus*— *** Unity Cen, 80 W Starr
*Dayton*— *** Unity Cen, Dayton Industries bldg
*Hamilton*— *** Unity Temple, 117 Ross
*Toledo*— *** Unity Cen, 2310 Collingwood
*Warren*— *** Unity Cen, 2d Natl Bank bldg
*Wellington*— ** Unity Cl, 419 Courtland
*Xenia*— ** Unity Cl, Kingsbury bldg
*Zanesville*— ** Unity Study Cl, YMCA

OKLAHOMA

*Muskogee*— ** Unity Cen, 803 W Bdwy
*Tulsa*— *** Unity Reading Rm, 608-12 Commercial bldg
** Unity Cl, 511 E Marshall (col)

OREGON

*Portland*— *** Unity Cen, 183 N 20th
* Meta Lib, 405 Yamhill; A W Schmale, 191-A 4th; Meier & Frank

PENNSYLVANIA

*Coudersport*— * D M Andrews, 107 S Main
*Erie*— § Truth Cen, Reed hotel
*Germantown*— ** Unity Cl, 231 E Price
*Philadelphia*— § Center of Truth, 236 S 13th; Chapel of Truth, 117 S Broad
*Pittsburgh*— *** Unity Cen, Century Bldg
*Wilkes-Barre*— ** Unity Cl, 315 Miners' Bank bldg

TENNESSEE

*Memphis*— ** Unity Cl, 148 Court
*Nashville*— *** Unity Cen, Tulane hotel

TEXAS

*Amarillo*— ** Unity Study Cl, 1500 Taylor
*Austin*— ** Unity Study Cl, Driskill Hotel
*Dallas*— ** Unity Cen, 928 Allen bldg; Unity Assembly, 1101 Burt Bldg
*El Paso*— *** Unity Temple, 350 E Franklin
*Ft Worth*— *** Unity Cen, Worth bldg
*Houston*— *** Unity Cen, Milam Bldg
*San Antonio*— ** Unity Soc, Maverick bldg

UTAH

*Ogden*— ** Unity Cl, 2838 Wash
*Salt Lake City*— ** Unity Cl, Cullen hotel

WASHINGTON

*Seattle*— *** Unity Cen, Henry bldg
* Seattle Cen, 1125 5th; The Bon Marche
*Spokane*— § Church of Truth, 1124 W 6th
* Meta Book Shop, 821½ 1st
*Tacoma*— * Truth Cen, Hotel Winthrop
*Yakima*— ** Meta Cen, 301 N 2d

WISCONSIN

*Beloit*— * Study Cl, 626 Pleasant
*Milwaukee*— *** Unity Cen, 3112 W Highland

AUSTRALIA

*Adelaide*— § Divine Science Cen, 99 King William
* New Thought Soc, Darling bldg
*Brisbane*— * Truth Cen, Albert House
*Perth*— * Albert & Sons, 180 Murray
*Sydney*— * Harmony Cen, 433 Victoria, Chatswood N S W; New Thought Home, Seaforth Crescent, Seaforth via Manly

CANADA

*Calgary*— ** Unity Cen, 211A 8th ave W
*Edmonton*— *** Unity Cen, Empire blk
*Montreal*— *** Unity Cen, 2023 Mansfield
*Moose Jaw*— ** Unity Cen, 73 High W
*Regina*— ** Unity Cen, Broder bldg
*Saskatoon*— ** Unity Cen, 314 Canada bldg
*Toronto*— *** Unity Cen, 765 A Yonge
*Vancouver*— ** Unity Fellowship, 641 Granville
*Victoria*— *** Unity Cen, 635 Fort
*Winnipeg*— *** Unity Assb, 322 Donald
* Beth Richards, 333½ Portage

ENGLAND

*Boscombe Hants*— * E Quinion, 20 Gordon
*Cheshire*— *** Unity Cen, Glendor Mt rd Upton B'head
* Annie Fairbank, 47 St Nicholas rd Wallasy Village
*Liverpool*— *** Unity Cen, 125 Mt Pleasant; Soc of Prac Christianity, 12A Colquitt
*London*— ** Unity Cen, 78 Lancaster Gate
* L N Fowler & Co, 7 Imperial arcade, EC 4; The Rally, 9 Percy st (Tottenham Ct rd), W1; Order of the Golden Age, 155 Brompton rd, SW 3
*Manchester*— *** Unity Cen, Houldsworth Hall, 35 John Dalton st

GERMANY

*Heilbronn am Neckar*— * H A Hahn Frankfurterstrasse 8

SCOTLAND

*Edinburgh*— *** Unity Study Cl, 7 Churchill place

SOUTH AFRICA

*Fairview, Johannesburg*— * Unity Bk Depot, 66 Grace


# Unity Periodicals

UNITY—*A message of Christian healing*

UNITY DAILY WORD—*A daily page of inspiration*

WEEKLY UNITY—*Practical truths for daily living*

GOOD BUSINESS—*Combines Truth with business*

YOUTH—*For youthful readers, regardless of years*

WEE WISDOM—*Teaches children to live happily*

*(Unity, Unity Daily Word, Good Business, Youth,* and *Wee Wisdom,* each $1.50 a year. *Weekly Unity,* $1 a year.)

## Spiritual Faith Brings Sure Results

"Where faith is planted in outer things, the results are not worthy of mention. Men have named them luck, accident, chance, and the like. Such charms seem to work for a little while, then suddenly change, so it is evident that they are not under any enduring law.... It is when faith is exercised deep in spiritual consciousness that it finds its right place, and under divine law, without variation or disappointment, it brings results that are seemingly miraculous."

In the book *Christian Healing*, Charles Fillmore expresses himself thus on the subject of faith. Many persons consider the chapter on "Faith" to be alone worth the price of the book.

## Approves Reduction in Price of Weekly Unity

*I think you are very wise in bringing down the price of* Weekly Unity, *as the need is great for such inspiration, and $1.50 is more than many of us can spare. I am sure that you will be recompensed in some way. I should find it very hard to do without the help of* Weekly Unity.—Mrs. M. P. V.

We rejoice in this letter from a subscriber approving our recent reduction in the price of *Weekly Unity*. The new price enables readers to share *Weekly Unity* with a larger number of friends, since it is now possible to order three subscriptions for the former price of two.

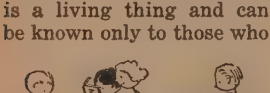
## "Prayer Moves the Hand That Moves the World."

"He who is conscious of his abiding presence in the one eternal Presence will be given to possess whatsoever is possessed by that Presence," says H. B. Jeffery in his booklet *When Ye Pray*.

This booklet explains the principle and practice of prayer, and will stimulate your desire to form the habit of daily communion with the heavenly Father.

### What Is Truth?

"Truth is eternal and unchanging . . . Truth itself is a living thing and can be known only to those who




contact it in Spirit. . . . God is Truth. . . . Truth has existed from the beginning and is revealed to us as we grow in understanding."

These are some of the definitions of Truth that are given in the book *Remember,* by Lowell Fillmore. They occur in the first chapter, which is a key to the wonderful teaching to be found in the book. To read and study its message is to learn how to lay hold of the mightiest forces of the universe, which are right now at your command.

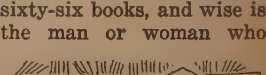
### The Greatest Miracle

"No laboratory in the world, manned by the most able scientists, could duplicate the chemicalization which takes place in the body. . . . Many results have been tabulated, but the 'how' of it all still remains a mystery. This happens—that occurs—'but we can only observe, we cannot duplicate,' say the scientists."

Dorothy Yost, writing in the September issue of *Unity,* says that this greatest of all miracles is "the subconscious, the unknown, the unmanifested Spirit." She says that "it would always care for us perfectly, harmoniously, if we but consciously turned to it, and worked with it." Do not miss this interesting article, which has both spiritual and scientific value. Its title is "The Greatest Miracle."

### A Library of Sixty-Six Books

The Bible is more than a book; it is a library of sixty-six books, and wise is the man or woman who



daily searches these books for its riches of Truth.

Unity School uses and recommends the Nelson Teachers' Bible (American Standard Version), which has an index, full references, and other helps for the student. Its size is 5⅜ by 8¼ inches, and it is richly bound in keratol.

## Children Delight in Sunday School Leaflet

We rejoice in this letter from one who uses the *Unity Sunday School Leaflet:*

*"I have been receiving the* Sunday School Leaflets *regularly and I am using them in our Sunday school here. At this time I should like to express to you my very great appreciation of these excellent lessons. I use them in our primary class in the Congregational Sunday school. I find all our teachers receptive to Truth principles, and it is needless to say that the children delight in the simplicity and adaptability of these lessons in their young lives."*

**"When the outlook**
**Is not bright,**
**Try the uplook.**
**Set things right!"**

These lines sum up the

message of the booklet *Beginning Again.* It challenges one to let go of past mistakes and disappointments, and looking to the Father for help, to make a new start, giving thanks for today as a channel for new blessings. F. B. Whitney is the author of *Beginning Again.*

## A Recipe for Grape Sherbet

2 cups grape juice
3 tablespoons lemon juice
⅓ cup sugar or honey
1 cup cream

Blend the juices and the sugar or honey, and turn

into the freezer. When partly frozen, add the cream, and continue freezing until firm. 1 slightly beaten egg may be used in place of the cream, when cream is unobtainable.

This recipe comes from *The Science of Food and Cookery,* a book that is welcomed by the housewife of today. Besides tested recipes for vegetarian cookery, it contains special scientific information about nutrition and food combinations. Its methods are up-to-date and complete in every detail.

## Simplicity—a Sign of True Wisdom

"The more any person manifests the true wisdom, which is God, the more simple are his ways of thinking and acting; the more simple are the words through which he expresses his ideas."

This statement comes from H. Emilie Cady's book *Lessons in Truth*, the simplicity and beauty of which easily reflects the author's own true wisdom and understanding. This book contains twelve lessons, each with accompanying question helps, making *Lessons in Truth* a valuable textbook for beginners in the study of Truth. Advanced students also come back to it again and again for inspiration.

## Age Is a Habit—to Be Avoided

If you regard yourself as no longer young, you will want to read Imelda Octavia Shanklin's book *What Are You?* and experience a change in your attitude toward life.

Miss Shanklin believes that years alone do not lessen your ability; that your regard for years weakens your confidence in life, and that this decline of confidence marks your body with what you call age. The chapter on "The Real and the Fictitious" will help you to let go of the past and fill the present to overflowing with new interest and activity.

## Theory Plus Practice

Every person is more interested in hearing some one tell how he put a certain law into actual practice than in hearing him expound his theory in regard to this law.

Because this is a true psychological fact, you will be particularly interested in the book *Miscellaneous Writings*, by H. Emilie Cady. In the chapters of this book, Miss Cady draws from her own personal experiences in applying the spiritual law to her problems. She gives not only the law, but its application and results.

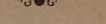
Send for a copy of *Miscellaneous Writings*, and make Miss Cady's methods of applying Truth your own.

## Training School Teacher Author of *The Silence*

Just as one cannot be a musician except through tireless, unceasing effort, so only by daily practice can one enter into the silence or the listening attitude of

mind. E. V. Ingraham, a member of the Unity Training School faculty, has written a booklet, *The Silence*, which goes fully into the subject of the silence, telling what it is, how to enter it, and what to expect from it.

# Unity Books and Booklets



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|---|---|---|
| *For Beginners* | Caroline Napier ..... *English or German* | $ .50 |
| | Directions for Beginners | .25 |
| | Directions for Beginners ..... *Spanish*, $.10; *German* | .25 |
| | Lessons in Truth ..... flexible $2; cloth | 1.00 |
| | Lessons in Truth ..... *French, Swedish, Italian, Norwegian*, $.75; *German, Spanish, Dutch* | 1.00 |
| | Lovingly in the Hands of the Father ..... flexible $2; cloth | 1.00 |
| | Miscellaneous Writings ..... flexible $2; cloth | 1.00 |
| | Miscellaneous Writings ..... *Italian, French, German* | .75 |
| | Unity's Statement of Faith | .10 |
| *On Healing* | Christian Healing ..... flexible $2; cloth | 1.00 |
| | Christian Healing ..... *French*, $.75; *German* | 1.00 |
| | Divine Remedies ..... *French* | .75 |
| | Heal Thyself ..... cloth | 1.00 |
| *On Prosperity* | *Adventures in Prosperity ..... flexible $2; cloth | 1.00 |
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| *On the Silence* | Methods of Meditation | .35 |
| | The Silence | .50 |
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| | Truth in the Home | .50 |
| *Inspirational* | All Things Made New ..... flexible $2; cloth | 1.00 |
| | Beginning Again | .35 |
| | *Christ Way of Living, The | .50 |
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| | Faith That Removes Mountains ..... *German* | .25 |
| | Finding the Christ | .25 |
| | Finding the Christ ..... *German, Spanish, Swedish* | .25 |
| | Holy Bread | .10 |
| | *Open Doors ..... flexible $2; cloth | 1.00 |
| | Remember ..... cloth | 1.00 |
| | Sunlit Way, The ..... *German or English* cloth | 1.00 |
| | What Are You? ..... cloth | 1.00 |
| *Devotional* | Bible, American Standard Edition | 4.50 |
| | Book of Silent Prayer | .50 |
| | Metaphysical Bible Dictionary | 10.00 |
| | New Testament, American Standard Edition | .50 |
| | Journey of Jesus ..... paper $1; cloth | 2.00 |
| | Truth in Song | .50 |
| | Unity Song Selections ..... cloth | 1.00 |
| | When Ye Pray | .50 |
| *For Advanced Study* | Inner Vision | .50 |
| | Selected Studies | .50 |
| | Talks on Truth | .50 |
| | Twelve Powers of Man, The ..... flexible $2; cloth | 1.00 |
| *Juvenile* | *How Jimmy Came Through | .50 |
| | Little Susie Sleep Ears | .29 |
| | Treasure Box | .29 |
| | White Stockings and Other Tales | .29 |

*Latest Unity Publications

UNITY SCHOOL OF CHRISTIANITY

917 Tracy, Kansas City, Mo.

# THEY PRIZE UNITY MAGAZINE

*I cannot tell you how much* Unity *magazine has meant to me. It is a treasure that can never be paid for in dollars.*—Mrs. C. E. P.

*I always enjoy reading* Unity *magazine and never fail to find something in it that suits my particular case. I would not be without it in our home.*—H. W. B.

Unity *has been of untold, unspeakable benefit to me. It has brought me through my most trying experience, and I cannot say too much for it.*—Y. H.

*I want to thank you and the friend who sent me* Unity *magazine. I appreciate it more than I can tell, for it brings me messages of great comfort.*—Mrs. D. C.

There are many, many others who would find *Unity* magazine the same help and comfort as these have found it. Among your friends, are there not some who need it? Why not bring them new inspiration by ordering *Unity* magazine for them today?

USE THE BLANK BELOW

Unity School of Christianity, 917 Tracy, Kansas City, Mo.

I desire to send *Unity* magazine for eight months to each of three friends, whose names are here listed. Please send me a Prosperity Bank in which to save $3 to pay for my order, and request the prayers of Silent Unity for my guidance and success.

*Friend's name* .....

*Address* .....

*City* ..... *State* .....

*Friend's name* .....

*Address* .....

*City* ..... *State* .....

*Friend's name* .....

*Address* .....

*City* ..... *State* .....

*My name* .....

*Address* .....

*City* ..... *State* .....

U-8-33

# A GOOD Start

You cannot begin too early to direct your child's thoughts into the right channels. It is easier to develop his character through right teaching now than to undo the effects of wrong influences later on.

In building your child's character you can find no better teacher than *Wee Wisdom* magazine. Through its delightful stories, pictures, and other features *Wee Wisdom* guides your child's thoughts toward the highest ideals of life. It does not preach, yet it conveys lessons in courage and honesty, loyalty and self-control, kindness and coöperation.

*Wee Wisdom* fosters an appreciation of nature, of music, of all things beautiful. It offsets the harmful influence of jazz, suggestive moving pictures, and sensational literature to which the child may be subjected later on.

*Wee Wisdom* is a magazine that trains both heart and mind. Give your child a good start in life by letting it be his first teacher. If your child is already receiving *Wee Wisdom* each month, order it for a neighbor's child, and help him off to a good start too.

*A twelve-month subscription is*

$1.50

*Eight months $1*

UNITY SCHOOL OF CHRISTIANITY

917 TRACY, KANSAS CITY, MISSOURI

# "One Thing I Know"

*By* ARTHUR W. BEER

When ancient scoffers came with
words of scorn,
He from abysmal darkness newly born
Made answer simply, "This one thing
I know—
Whereas aforetime I was blind, now, lo,
Mine eyes are open, and, behold, I see!"

"The Man a sinner is," they, sneering,
cried,
"And not of God." He who was blind re-
plied:
"Naught could He do if what you charge
were so.
A sinner, says you? Yet one thing I
know—
Blind, blind was I, and now, praise God,
I see!"

So when upon us love's restoring hand
Is laid, and scorning critics round us
stand,
Saying, "It cannot be of God," may we
With grateful hearts respond in charity:
"Yet healed am I—this one thing do I
know."